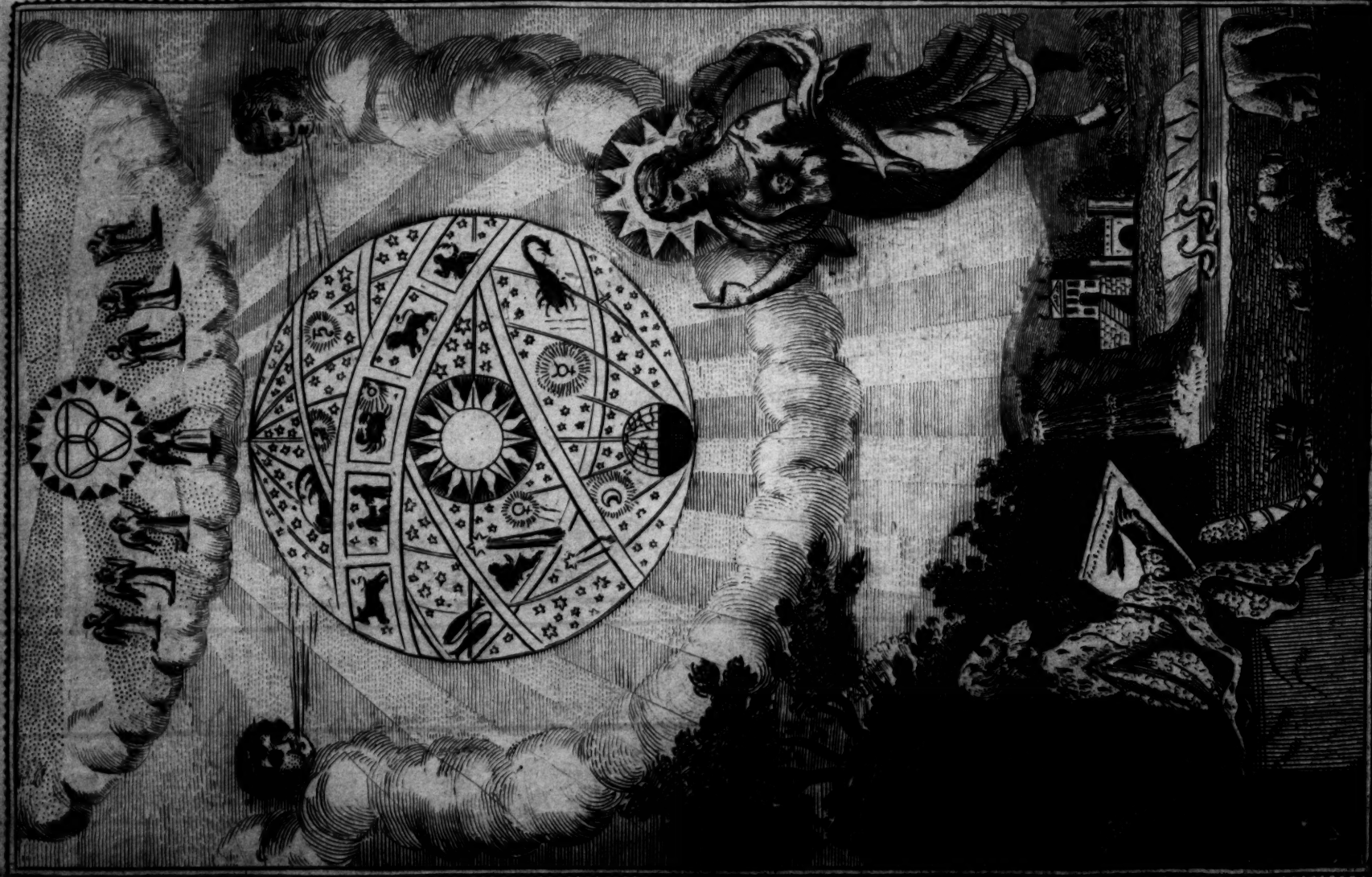
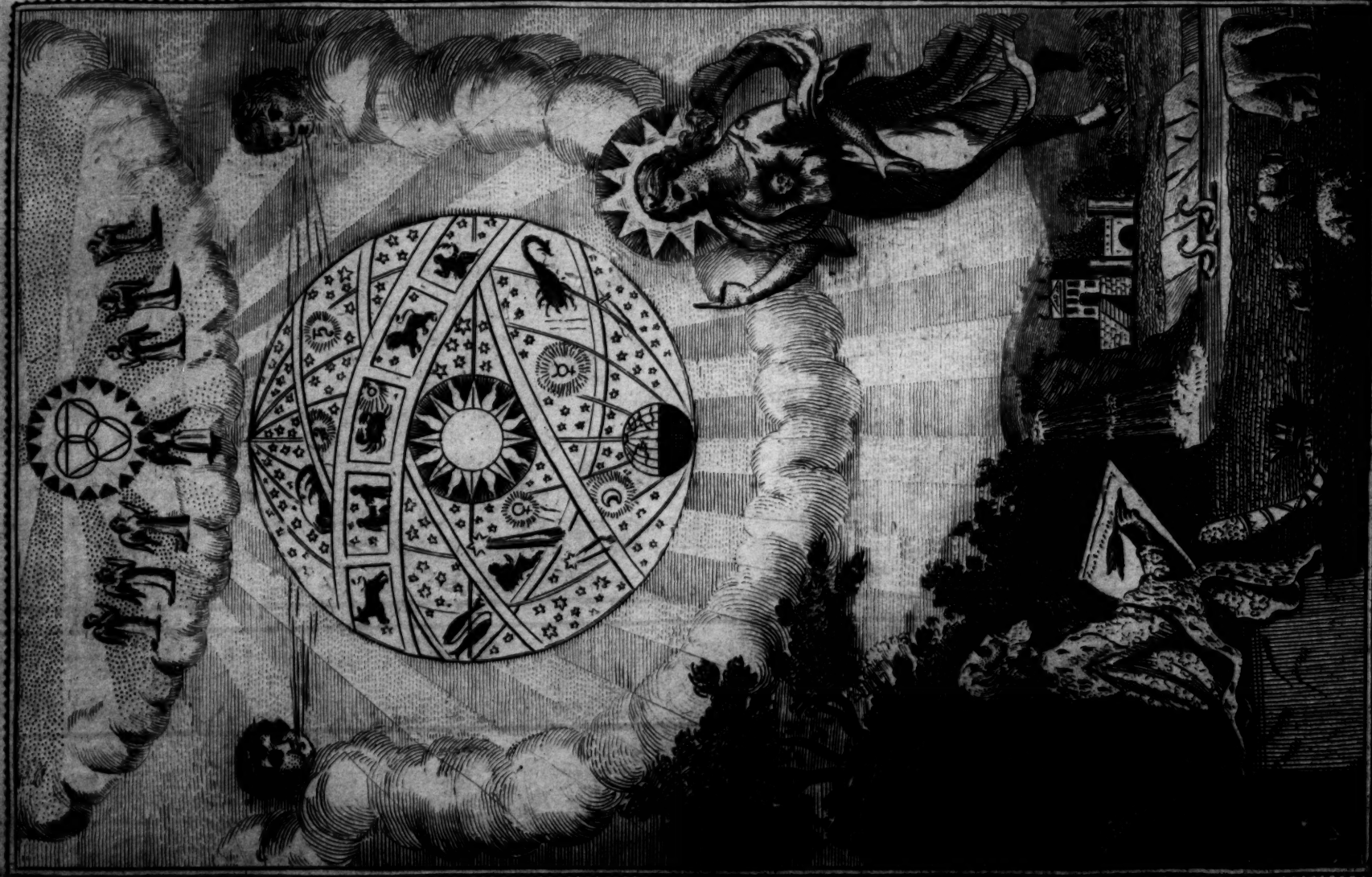




Receive therefore instruction through my words & it shall do you good.
Wisdom of Solomon. Chap. 6. 7. 8. 9. 10 & 11.



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Titus / P. de K.

ASTRONOMY

AND

ELEMENTARY PHILOSOPHY,

TRANSLATED FROM THE LATIN OF

PLACIDUS DE TITUS:

Wherein is shewn, from Physical and Astronomical Principles, the Nature of Atmospheric Influx, communicated to Earthly Substances by the *Motion, Aspects, and Position of the Heavenly Bodies*, in forming the whole *Anima of Nature*, particularly in MAN, the *Epitome of the Creation*!—the *World in Miniature*!—The whole comprehending, by these efficient Causes and their Effects, the true Doctrine of *calculating Nativities*, in so plain and simple a Method, as to be perfectly attainable by the meanest Capacity, and in a Manner superior to any yet published in the English Language.

TO WHICH ARE ADDED,

Introductory Notes and Observations,

With a Concise Method of judging HORARY QUESTIONS, SELECT APHORISMS, and every other Requisite to elucidate ELEMENTARY AGENCY, and to form a complete Body of ASTRAL KNOWLEDGE.

THE WHOLE CAREFULLY REVISED

BY M. SIBLY.

“*The Heavens GOD’s Book, the Stars are Letters fair,*

“*GOD is the Writer, Men the Readers are.*”

OVID.

LONDON:

Printed by W. JUSTINS, Blackfriars; and sold by Mr. BEW, Paternoster Row; Mr. RICHARDSON, under the Royal Exchange; Mr. MATHEWS, in the Strand; Mr. DEBRET, Piccadilly; Messrs. M. and J. SIBLY, Goswell-street; and Mr. EDMUND SIBLY, Brick-lane, Spitalfields.

M,DCC,LXXXIX.

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The first of these is the *British Museum*, which is the largest and most important of the kind in the world. It contains a vast collection of books, manuscripts, and other objects of interest, and is open to the public. The second is the *British Library*, which is the largest library in the world. It contains a vast collection of books, manuscripts, and other objects of interest, and is open to the public. The third is the *British Museum*, which is the largest and most important of the kind in the world. It contains a vast collection of books, manuscripts, and other objects of interest, and is open to the public.

PHILOSOPHY

Y M O N O M Y

EDITOR'S ADDRESS

IT is an observation, founded on truth and experience, that the Arts and Sciences, like Kingdoms and States, have their rise and fall. ASTRONOMY has ridden triumphant, ever since it was brought to that degree of accuracy it now stands in, by the immortal Newton; yet, considered in itself, cut off from Elementary Philosophy, its most essential part, Astronomy would appear as a cabinet without a jewel; a mere idle speculation, possessed of no essential requisite to recommend itself to the studious and intelligent. But when joined to that part of the Metaphysics, called ELEMENTARY PHILOSOPHY, we shall find it replete with useful instruction, and conducive to every salutary purpose of making mankind happier and better.

THE EDITOR'S ADDRESS.

It is true, men in this age have been so busy in Astronomical researches, that this sublime part of Science has been much neglected; it therefore appears absolutely necessary, for the lovers of Elementary Philosophy to rouse themselves from their supineness, and once more attempt to give Urania the honour so justly her due.

That this purpose may be answered, we here offer the Public a Translation of that truly valuable work of PLACIDUS DE TITUS, with NOTES, ADDITIONS, &c. &c.

This work may truly be deemed Multum in Parvo, as it will contain, in one neat pocket volume, all that is useful and necessary to form an adept in the Sideral Mysteries. In this sense it is recommended to the perusal of the impartial, by

Their humble servant,

M. SIBLY.

No. 35, Goswell-street,

To

To the READER.

WITH regard to the revolutions of the

Stars and their efficient power, no one, unless bereft of his senses, will deny, that a genuine and true science may exist, though for a man to make a full acquirement in it, must be doubtless acknowledged no very easy task; and particularly, because its object is by nature incorruptible; its properties altogether unchangeable; and the passions are concluded in an uniform manner.

By the *Egyptians, Arabians, Persians, Medes,* and other very extensive nations, this science was cultivated in the first place among all the natural sciences: by kings and the greatest princes it was also held in the highest honour. The truth of this is found in several places among historical annals.—Having always had an eager desire from my youth to attain it, I boldly entered upon it, with no less cheerfulness

fulness of mind than hopes of acquiring it. In this pursuit I have spent several years, labouring much; but I was greatly offended at many things the professors had lately introduced as discoveries, determining, that unless they were strictly conformable to reason and experience, and the opinions of the greatest doctors in physic and mathematics, to lay aside entirely their whole works, being likewise on the point of bidding adieu to all watchings; therefore, after uniting all the powers of my understanding, I secretly determined to investigate the chief causes and first principles of this science, which, by arguing from reason, made *pro* and *con*, and as I found them every where to be probable, and agreeable to reason, I gladly communicated to the professors and my friends, my discoveries; and, happily, they were not treated as chimerical, or thought contrary to reason. Nay, they seemed to be greatly desired: and being frequently entreated to commit them to writing, have published this short extract, or abstract, comprehending a very concise theory and praxis; to which I subjoined several examples, extracted from very eminent authors, by whom my own reasons

sions were highly applauded; and, under the title of CELESTIAL PHILOSOPHY, I exhibited an universal series of disputations, which might represent the reasons and principles as diffusedly as possible, in proportion as time and fortune gave me liberty: wherefore, having offered to the public, and given an explanation of every thing, (some were indeed surprized the strangeness of the doctrine) none have hitherto attempted to oppose the reason and causes on which they depend. Some, with their applauses, mingled no small degree of pleasure, by reason that the principles of this most noble science, which were formerly natural, and aptly suited to reason, were now clearly explained, which the senses plainly discover; and it is evidently certain, that they wonderfully agree with the very nature of things, and correspond with the accidental effects; and among the philosophical sciences, that of the stars may, and ought, with very good reason, claim the pre-eminence; but because of the difficulty of the calculations, which I have there explained very copiously, intended for the learned, students are greatly discouraged, I thought of giving another explanation

nation for general use, more copious and perspicuous, of all and each of the rules, together with the tables that are necessary, premising what related to the knowledge of the theory, in very short thesis, *that those who had not gone through the labour attending disputations, might comprehend, in very few words, the causes and principles which I have laid down, and from which is derived all this construction of numbers.

Lastly. I have added, as well to facilitate calculations, as to confirm the truth of things, the examples of thirty famous men*, which I have extracted, only from the most learned authors. Yet let every one remember, that nature in her means and effects, conducteth herself so secretly, that a man's understanding cannot trace her footsteps without the greatest labour and industry, which the many differences of opinion maintained among the professors of Philosophy, who disagree among themselves concerning the things of nature, must evince: and do not her changes and mighty effects, in this vast construction of

* These thirty Navities are intended to be given in another Volume, speedily to be published.

the world, appear wonderful, and altogether unsearchable! Without doubt it must be confessed that the mind of man is too weak to comprehend them; so that no one can be surprized if the method of calculating should be attended with some difficulty. The work of the Efficient Infinite Power and Fitness, is the concord and harmony of nature; but if it concerns any infinity, at least as to the variety of effects, I have comprised a division, or a calculating of numbers, &c. In a work, the power and wisdom of the artist is ever perspicuous; what wonder then, if the understanding of man is utterly unable, fully to comprehend the works of God! For who will endeavour to empty with a cup the waters of the deep, which is as a drop of a bucket compared with the *Omnipotence* of the *Creator*! And shall we, with our confined power of understanding, presume to comprehend, in any shape whatever, the prodigious extent of the heavens, from an idea of the immensity of the surrounding space? The utmost stretch of human thought cannot attain the least notion of it! Admire the rest, which is almost infinite.

B

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Learn, friendly Reader, to experience that you may comprehend the sweet influence of the PLEIADES, and what is meant by the *Bands of Orion*, Job xxxviii. 31. then you will have a true enjoyment in the wonderful works of the Most High.

INTRODUCTORY OBSERVATIONS.

The Twelve Signs and their Divisions.

THE Zodiac being a great circle of the sphere, is divided into 360 degrees; every degree is subdivided into 60 other divisions, called minutes; and every minute into 60 seconds, thirds, fourths, and farther, if necessary.

Every sign contains 30 of these degrees, and thus 12 signs, comprize the whole Zodiac.

NAMES AND CHARACTERS.

NORTHERN SIGNS.	SOUTHERN SIGNS.
♈ Aries	♎ Libra
♉ Taurus	♏ Scorpio
♊ Gemini	♐ Sagittarius
♋ Cancer	♑ Capricorn
♌ Leo	♒ Aquarius
♍ Virgo	♓ Pisces

The first six signs are called Northern, because they decline from the Equinoctial line towards the North Pole; the latter six are called Southern, because they decline from the Equinoctial, towards the South Pole.

This Zodiac cuts the Equator, or Equinoctial, in two opposite points; that is, in the beginning of Aries and Libra, which are called the Equinoctial Point.

Seven Planets move constantly in these twelve signs; their names, characters, and qualities, are thus distinguished:

بار يابس	♄	Saturn	-	Cold and dry
حار رطب	♃	Jupiter	-	Hot and moist
حار يابس	♂	Mars	-	Hot and dry
حار يابس	☉	Sol (the Sun)	-	Hot and dry
بار رطب	♀	Venus	-	Cold and moist
مختلط ومعتدل	☿	Mercury	-	Convertible, variable
بار رطب	♁	Luna (the Moon)	-	Cold and moist

The twelve signs of the Zodiac are divided into triplicities, according to the four elements, fiery, airy, earthy, and watery.

نارية	Fiery	} Signs are	♈ ♉ ♊
هوائية	Airy		♈ ♉ ♊
خاكية	Earthy		♈ ♉ ♊
ماءية	Watry		♈ ♉ ♊

Fiery signs are said to be in nature hot and dry; airy, hot and moist; earthy, cold and dry; and watry, cold and moist.

Characters and Names of the two Nodes, and the Part of Fortune.

1. Caput Draconis & The Dragon's Head
2. Cauda Draconis & The Dragon's Tail
3. Pars Fortunæ ⊕ The Part of Fortune

The

The seven planets moving in the twelve signs, make several angles and aspects with each other; and from their influx, the generation and corruption of all sublunaries are caused.—The Plate explains them.

They are also divided into moveable, fixed and common signs, as,

منقلبہ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ moveable

ثابتہ ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ fixed

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ common

With relation to their fixed, common, or moveable qualities, they behold each other with a □.

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ masculine

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ feminine

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ signs of right ascension

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ signs of oblique ascension

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ and the beginning of ♈ are double bodied signs

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ fruitful signs

♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓ barren signs

They are divided into four parts, answerable to the four quarters of the year.

Vernal ♈ ♉ ♊ ♋ to the spring quarter, hot and moist—sanguine. دموی

Æstival ♌ ♍ ♎ ♏ to the summer quarter, hot and dry—choleric. صفرووی

Autumn ♐ ♑ ♒ ♓ to the harvest quarter, cold and dry—melancholy. سودووی

Winter ♈ ♉ ♊ ♋ the winter quarter, cold and moist—phlegmatic. بلغوی

The

The signs are also termed

Mute ☿ ♀ ☿ ♀

Humane ♀ ♀ ♀ ♀

It should be observed that a planet in ♀ casts his dexter to ☿, and sinister to ♀; his ☐ dexter to ♀, ☐ sinister to ☿; ♀ dexter to ♀, ♀ sinister to ☿, and his ☐ to ☿; and so of the rest.

The Use of the Table of Essential Dignities.

[See the Plate.]

Two signs or houses, are appropriate to each planet, except the ☉ and ♀, they having each but one, ♀ hath ☿ and ☿; ♀, ♀ and ♀; ♀, ♀ and ♀; the ☉, ☿; the ♀, ☿, &c.

☿ is the day house as the D signifies, and ♀ is the night house of ♀, as the N denotes; ☉ is exalted in ♀, the ♀ in ☿, ♀ in ☿, &c.

The ☉ and ♀ rule the fiery triplicity: ♀ and the ♀ the earthy; ♀ and ♀ the airy; ♀ the watry; ♀ hath the first degrees of ♀, for his term; ♀ hath hers from the 6th to the 14th, &c.

♂ hath the first face in ♀; ☉ the second; ♀ the third; ♀ also hath her detriment there; and ♀ his fall, because it is opposite to ☿, which is her house, and ♀'s exaltation.

A planet dignified, as above, is said to be in his essential dignities. Accidental dignities are, when planets

planets are casually in an angle, or succedent house, direct, and free from combustion.

A planet in his house, or exaltation, being significator of any person, denotes him to be in a happy and prosperous condition, not wanting for the goods of this life, and as a man in a fortified citadel, secure from danger.

A planet debilitated, as being in its detriment or fall, and afflicted, denotes the querent to be in a very low and mean condition, much dejected, and disconsolate, &c.

The ☉ is the principal planet of the seven, and is accounted King among the rest, and has therefore the sign ♈ appropriated to him for his exaltation, as being the principal point of the Zodiac, and the superior planets have assigned unto them, the other cardinal points as ♈ to ♀, ♁ to ♄, ♃ to ♅ to ♄, ♁ to ♄.

The exaltations are taken proportionally to the planets virtues and power, and therefore the ☉ being the most glorious planet, hath assigned him ♈, the grand point of the Zodiac, wherein it is supposed he was created, ♀ being the next hath ♈ the other equinoctial point, and ♄ and ♄ the two tropics, and thus are the four cardinal points disposed of. As the three superiors have the three cardinal points ♈, ♁, and ♃ allotted them for exaltation, and the ☉ the principal point ♈, so the inferior planets have assigned to them those signs next following, as ♅, ♁; ♄, ♃; and to the ♀, ♄; &c. *The*

The Signification of the Twelve Houses of Heaven.

THE FIRST HOUSE or angle, is called the *East angle* or *ascendant*, in questions; the ☉ and planets ascend there. But in nativities it is called the Horoscope in the the hour of birth, and signifies the life, complexion, disposition, will, manners, and understanding of the native or querent: it signifies the head and face: the configurators of this house are ♈ and ♎.

In eclipses and great conjunctions, or solar ingresses, the ascendant signifies the common people, or general state of that kingdom, where the scheme is set for. If the ascendant be viriated, the native or querent is marked in the face by some mole or scar; it is a masculine house; and of colours, signifies white. It is the joy of ♄. ♀

THE SECOND HOUSE signifies the estate, fortune, and riches of the native; as also gain, traffic, gold, silver, and all moveable goods, without life. It also denotes loss and gain by traffic: it is a house succedent, as following the East angle or ascendant. It signifies a man's assistant in private duels; in eclipses, or great conjunctions, the wealth or poverty of the nation or kingdom in general. Herein is included the subjects or common people: or in the suns ingresses into ♈, it signifies the country's, or common wealth's magazines, or ammunition: it also represents the allies and supports, or whatever

whatever is assistant to them. It is a feminine house, and of colours signifies green. Appropriate to 8 and 4.

THE THIRD HOUSE signifies brethren, sisters, kindred, short voyages and journies, interpretation of dreams, rumours, &c. advice given. It is a cadent house, and also signifies epistles written, or letters, messengers, &c. It is masculine, and of colours denotes yellow or sorrel. It is appropriate to π and δ , and is the joy of the ν .

THE FOURTH HOUSE signifies fathers, houses, lands, immoveable goods, orchards, tillage, minerals, hidden treasures, or things under the earth, prisons, and obscure desolate places, the grave, and good report after this life; and, finally, the period of all things undertaken. It is called the *North Angle*; it is also significant of towns, cities, or castles besieged or not besieged; all ancient houses, gardens, orchards, pastures, fields, with the nature and quality thereof. The lord of the fourth house signifies the governor of a town, the cusp of the house, the town, or castle. It is feminine, and of colours signifies red, because π and $\odot$, are conjunctions thereof. It is the joy of $\odot$.

THE FIFTH HOUSE signifies children, all younger kindred, joy, pleasure, gifts, delights, and bravery; the riches of the father; all profit of the fourth house; playing, gaming, drinking, and revelling, &c. and is a succedent house. It also signifies the condition of women with child, and the

C

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sex. It denotes messengers or agents for republics, ambassadors, the ammunition or provision of a town besieged. It is a masculine house, ♀ and ♂ consignificators; and of colours it represents black and white, or honey colour. It is the joy of ♀.

THE SIXTH HOUSE signifies servants, sickness, all cattle that are unfit for labour, as sheep, dogs, hogs, fowls, and wild beasts; also hunters, gaolers, prisons, false accusations, &c. It is a cadent house; it likewise signifies uncles and aunts, or the fathers, brothers, and sisters; farmers, tenants, warreners, shepherds, and hogherds; all such as appertain to cattle, or deal in birds. It is a feminine house, and of colours signifies black; the consignificators are ♀ and ♀, and it is the joy of ♂.

THE SEVENTH HOUSE signifies marriage, wives, law suits, contention, controversies, and quarrels, common persons, and all the men we deal with, &c. This is called the *last angle*. In law suits it signifies the defendant; in war the enemy, or persons that make opposition; also thieves and thefts; in a figure of decumbiture the doctor; in astrology the artist; in the scheme of the ☉'s ingresses into ♑ it signifies the public enemies of the place, and shews whether there may succeed peace or war. It is a masculine house, and of colours signifies a dark sad colour, or black. Its consignificators are ♀ and the ♀.

THE

THE EIGHTH HOUSE signifies death, sadness, riches not thought of, as legacies, dowries, the estate of those we deal publicly with; all known or publicenemies, and all the benefit of the seventh house, and is a succedent house. In law suits it signifies the defendant's estate, as also his assistants; in duels, the adversary's second. It is a feminine house, and of colours signifies green and black. Its significators are ♀ and ♀.

THE NINTH HOUSE signifies religion, pilgrimage, dreams, long journies or voyages, ceremonies, sacrifices, faith, clergymen, navigations, arts and sciences, the law, the kindred of the wife, &c. It is termed a cadent or falling house; it also signifies learning in general, and all church livings. It is a masculine house, and of colours represents green and white. Its significators are ♂ and ♀, and it is the joy of ☉.

THE TENTH HOUSE signifies honour, dignities, preferment, offices, trade or calling, magistrates, kings, princes, governors, renown, advancement, captains and conductors in war, all aid, help, or succour, the mother, and all the benefit of the ninth house; the father of the wife or husband, as being the fourth from the seventh. It is the south angle, or mid-heaven, usually called *Medium Cæli*. It denotes all persons in power, also lawyers, but more particularly kingdoms and countries, whether dukedoms or empires. It is femi-

nine, and of colours signifies red and white. Its significators are ♃ and ♂.

THE ELEVENTH HOUSE signifies friends and acquaintance, hope, the things we desire, companions, the counsel of friends, their falseness or fidelity, all the profit of the tenth house, &c. It is a succedent house. It also signifies praise or dispraise of any person; as to kings, it signifies their associates, counsellors, allies, treasures, ammunition, soldiery, &c. It represents assistance to any person in power. It is a masculine house, and of colours signifies yellow. Its significators are ☿ and ☉, and it is the joy of ♃.

THE TWELFTH HOUSE signifies secret or private enemies, prisons, captivity, bondage, evil spirits, torments, treasons, slavery, villainy, all great cattle fit for labour, as oxen, horses, &c. It is a cadent falling house. It signifies sorrow and tribulation of all sorts. It is a feminine house, and of colours signifies green. Its significators are ♀ and ♄, and it is the joy of ♃.

The Significations of the TWELVE SIGNS.

ARIES ♈.

ARIES is an equinoctial sign, cardinal, easterly, ☿ and diurnal; of the fiery triplicity; hot and dry, by nature choleric; masculine, intemperate, and violent; the day house of ♂.

DESCRIPTION

DESCRIPTION of PERSONS.—It describes a person of a middle stature, lean and spare, big bones, black eye brows, thick shoulders, well set, a brown or swarthy complexion, long visage, hair curling, yellowish or sandy, hazle eyes, little ears and feet: the first half of the sign gives a grosser body than the latter half.

PLACES. Obscure and not much frequented; tops or coverings of houses, where small cattle feed; parts where thieves skulk and hide, brick kilns, &c.

DISEASES. Heats in the face, pimples, small-pox, hair lips, all diseases of the head, head-ach, tooth-ach, baldness, ring-worms, megrims, apoplexes, &c.

Aries gives a white and red mixed colour.

T A U R U S .

Taurus is southerly, earthy, cold and dry; a fixed nocturnal sign; feminine, melancholy, domestic; of the earthy triplicity; the night house of ♄.

PERSONS. It personates one of a short and thick stature, a strong body, a broad face and forehead, wide nose, great mouth, a fat short neck, short arms, thick hands, thick black hair, curling, big hips, short legs, slow to anger: but if once enraged, not easily reconciled again.

PLACES. Cellars and out-houses, as stables and cow-houses, lower rooms, pastures, and plain grounds, corn fields, and all such places remote from

from houses; where furniture appertaining to cattle and horses are kept or laid up.

DISEASES. All infirmities of the neck and throat, wens, king's evil, sore throat, quinies, ulcers; also all defluations of rheum in the neck or throat, and all diseases in that part of the body.

Taurus gives a white and citron mixed colour.

G E M I N I II.

GEMINI is by nature hot and moist, aerial, sanguine, diurnal, double bodied—masculine; of the airy triplicity; the day house of ☿, and is a westerly sign.

PERSONS. It gives a person of an upright, strait, and tall body, well set, a good colour, though not very clear, bright eyes and good sight, long arms, fleshy hands and feet, large breast, sad brown hair, an acute wit, and ingenious fancy; a fluent tongue, and apt at discourse, yet of no great fidelity, but generally a strong active body.

PLACES. It signifies all rooms that are hung or wainscotted, dining rooms, halls, play houses, mountains, hilly places, barns, store-houses, chests and trunks, &c.

DISEASES. All that are incident to the arms and shoulders, corruption, and windiness in the blood; all diseases of a hot and moist nature, and sometimes a distempered fancy, &c.

Gemini gives a white and red mixed colour.

CANCER

C A N C E R 25.

CANCER is cold and moist, flegmatic, fruitful; of the watry triplicity, solstitial—mute; the house of the ♀: it is a northerly sign.

PERSONS. Under this sign are born persons of short stature; but the latter 15° give a more full body than the first 15°, little eyes, a pale and wan complexion, oftentimes bad teeth, a sad brown or blackish hair, a low whining voice; if a woman, she will be subject to have many children; but if a man, generally of a very effeminate constitution.

PLACES. Are usually moist and watry as the sea and all great navigable rivers, brooks, springs, ponds, lakes, wells, cisterns, wash-houses, cellars, &c.

DISEASES. Imperfections in the head and stomach, weak digestion, phthific, salt phlegm, and rotten coughs, cancers in the breast, and all imposthumes in the stomach.

Cancer gives a green and ruffet colour.

L E O ♋.

LEO. This is in order the fifth sign, and the only house of the sun; is the second in the fiery triplicity, and a commanding eastern sign.

PERSONS. Under this constellation are born persons generally of a full large body, courageous and stout-hearted; a body something above the middle size, a great head, with large goggle eyes, broad

broad shoulders, dark flaxen and curling hair; the latter degrees give lighter hair than the first; a big voice, a resolute spirit, and an aspiring disposition; free-hearted, courteous, sanguine complexion, and an active body.

PLACES. All desert places, as woods, forests, rocks both steep and craggy, castles, forts, parks, and all inaccessible places; also king's palaces, and houses where fire is or has been kept; chimnies, stoves, furnaces, ovens, &c.

DISEASES. Infirmities of the back, pains in the side, pleurisy, convulsions, and all diseases of the heart; violent fevers, the plague, pestilence, yellow jaundice, and sore eyes.

Leo gives a red and green colour.

VIRGO ♍.

VIRGO is an earthy, cold, barren, melancholy, feminine, nocturnal, southern sign; the house and exaltation of ♄.

PERSONS. It personates a decent well-composed body, of a middle stature, slender, a descreet witty ingenious person, but not very beautiful; a sad brown, or black thick hair; the visage something round, the voice small and shrill, of nature witty, and excellently well spoken; studious, and very inclinable to all manner of learning.

PLACES. It signifies studies, and where books are laid up; closets where maps and writings are kept; it denotes corn fields, shore-houses, dairy-houses,

houses, malt-houses, and places where hay, barley, pease, and wheat ricks are made, &c.

DISEASES. All infirmities of the belly, wind-cholic, worms, obstructions of the bowels, gravel, stone, &c.

Virgo gives a black, speckled, and mixed colour.

LIBRA ♎

LIBRA is a sign hot and moist, of the airy triplicity; sanguine, masculine, moveable, cardinal, equinoctial; a western sign; the day house of ♀.

PERSON. It represents a person of a most delicate comely strait body, of a round and beautiful visage, and well favoured; the hair for the most part tending to flaxen, but sometimes yellowish, not curling, but long and smooth; grey eyes, rather slender than gross, and in age, subject to pimples and spots in the face, with high colour; an indifferent tall stature, a courteous person, just and upright in all actions.

PLACES. In houses it denotes all upper rooms, as chambers and garrets, balconies and turrets; in the fields it denotes grounds near wind-mills, all out-houses, barns, and places where wood is cut; saw-pits; all places where hawking and hunting is used, and gravelly places.

DISEASES. All infirmities of the reins, kidneys, and bladder, as stone and gravel, heats and impost-

D humes,

humes, or ulcers in the reins and loins, weakness in the back, and corruption of blood.

Libra gives a black or dark tawny colour.

SCORPIO ♏.

SCORPIO is a constellation fixed; nocturnal, cold and phlegmatic; feminine, and a northern sign; of the watry triplicity; the house and joy of δ .

PERSON. It personates a strong able corpulent body, but of a mean stature, yet big limbed, strong and active; sad brown hair, crisping or curling, a dark fallow complexion, an hairy body, short neck, broad faced, and oftentimes bow-legged; wilful, malicious, false and deceitful; quick in bodily motion, and a person of reserved thoughts.

PLACES. It signifies all muddy, moorish grounds, stinking lakes, ditches, and quagmires, gardens, vineyards, and orchards; all sinks in houses, wash-houses, ruinous houses, near waters, where venemous creatures frequent, jakes, and where rubbish is laid.

DISEASES. Are the gonorrhæa, or running of the reins, ruptures, and fistulas; infirmities in the bladder, gravel and stone, defects in the matrix, piles and ulcers, and all diseases belonging to the privities.

Scorpio gives a brown colour.

SAGITARIUS

SAGITARIUS ♂.

SAGITARIUS is bicorporal, or double bodied; fiery, masculine, choleric, and diurnal; by nature hot and dry, and of the fiery triplicity; the house and joy of ♄.

PERSON. It endues the native with a strait, well-proportioned body, somewhat tall, of a loving cheerful countenance, high colour, oval visage, a ruddy sanguine complexion, and brown hair, subject to baldness, a strong able body, generally good horsemen, great shooters, and stout-hearted.

PLACES. Stables, or places where all sorts of horses are kept, and other great cattle: it denotes high places, hills, and the upper rooms in houses, where fire is, and hath been frequently kept.

DISEASES. Infirmities belonging to the thighs and hips, ruptures and fistulas, falls from horses, over-heating of the blood, fevers, hurts by fire, and all intemperance in sports, pastimes, and recreations.

Sagitararius gives a yellow or green colour.

CAPRICORN ♄.

CAPRICORN is by nature cold and dry; nocturnal, melancholy, earthy, feminine, solstitial, moveable, cardinal, and a southern sign; the house of ♄, and exaltation of ♂.

PERSONS born under this sign are usually very slender weakly men, of a mean stature and dry constitution; the face lean and thin, blackish hair,

and thin beard, long necked, and narrow chin; disproportioned body, choleric, sad, but witty and subtle.

PLACES. Wherein cattle are put, as cow-houses, sheep-pens, wood-houses; tools, or implements of husbandry; barren and fallow fields, dung-hills, lower rooms, and obscure dark places near the earth, as caves, dungeons, and prisons.

DISEASES.—Such as are incident to the knees, leprosy, itch, and scabs; strains, fractures, and dislocations, &c.

Capricorn gives a black and russet colour, or swarthy brown.

AQUARIUS.

AQUARIUS is by nature hot and moist; masculine, sanguine; diurnal, fixed, rational, humane; of the airy triplicity; the day house of b.

PERSON. It denotes a person of a well set and strong able body, not very tall, yet well composed; a clear skin, a sanguine complexion, a bright hair, and oftentimes a dark flaxen; in short, it gives a well shaped comely body, a fleshy face, inclining to an oval, and sometimes a pale countenance.

PLACES. Stone quarries and mines, hilly grounds, and places lately dug up; the upper part of houses, as roofs, eaves, or windows; vineyards, conduits, or spring heads.

DISEASES.

DISEASES. Such as afflict the legs and ancles; cramps, gouts, and wind in the veins, disordering those parts.

Aquarius gives a sky or blue colour.

PISCES ♋.

PISCES is by nature cold and moist, phlegmatic; a nocturnal, bicorporal northern sign, of the watry triplicity, and termed an idle sickly sign; the house of ♋, and exaltation of ♑.

PERSON. It gives a person that is but short, with a good yet not handsome face, a clear complexion, thick shoulders, brown hair, a fleshy body, though sometimes crooked.

PLACES. All fish ponds, springs, moats, and water mills; places where caves and hermitages have been; wells, cisterns, pumps, and places appointed to keep water in, &c.

DISEASES. All that are incident to the feet, as the gout and lameness; aches, boils, and ulcers; chilblains, salt phlegm, cold and moist diseases, and also all diseases that proceed from putrified blood.

Pisces gives a bright white glittering colour.

It is to be observed, that the foregoing descriptions are general; but if many planets happen to be placed in the ascendant, where any of these signs arise in any person's nativity, their significations must be mixed according to their various shapes, at the discretion of the judicious student.

Therefore

Therefore consider the sign ascending in a nativity or question, the lord thereof, and planet posited in the ascendant; the fixed stars are to be also considered, as also the ☉ and ♀; see what signs they are in, and how they behold the ascendant, and by a due consideration and mixture of their significations, you cannot fail of giving an exact and compleat description in any figure. This the artist should endeavour to be expert in.

The Joys of the Planets in the Signs, are these,

	♈	♈	♈	♈	♈	♈
joyeth in	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈
♈	♈	♈	♈	♈	♈	♈

A Table of the Planets Orbs.—Planets mean Motion,

Orbs are	d.	m.	d.	m.	s.
♈	10	0	♈	0	2 1
♈	12	0	♈	0	4 59
♈	7 30	0	♈	0	31 27
♈	17	0	♈	0	59 8
♈	8	0	♈	0	59 8
♈	7 30	0	♈	0	59 8
♈	12 30	0	♈	13 10	36

Before and after
any Aspect.

An

An aspect of a planet is either platick, or partile. A partile aspect is, when two planets behold each other in the same degree and minute; but a platick aspect is, when two planets behold each other within the half of their orbs.

For instance, if the ☉ be in $10^{\circ} 20'$ of ♈, and ♀ in $15^{\circ} 15'$ of ♀, they are said to be in platick *; and if they are 14° distance from a partile aspect, they are still within $\frac{1}{2}$ of their orbs; for $\frac{1}{2}$ the orb of the ☉ is $8^{\circ} 30'$; and $\frac{1}{2}$ the orb of ♀ 6° , which is $14^{\circ} 30'$.

A Table of the Planets Latitudes.

		NORTH LAT.		SOUTH LAT.			
The greatest Latitude of	♂ to ♀ }	d.	m. s.	d.	m. s.		
		2	48	0	2	49	0
		1	38	0	1	40	0
		4	31	0	6	47	0
		9	2	0	9	2	0
		3	33	0	3	35	0
5		17	0	5	12	0	
is	—	—	—	—	—		

Note. The ☉ moves always in the ecliptic, and hath no latitude.

The Natures, Descriptions, and Significations of the
SEVEN PLANETS.

SATURN h .

Anciently *Chronos, Phænon, Falcifer.*

SATURN is by nature cold and dry, author of melancholy; masculine, diurnal; the greater in-fortune, and flow in motion, and is 29^{ys} 167^d 4^h 36', in finishing his course.

خسار أكبر

PERSON. He denotes a person of a middle stature, of a black or swarthy complexion, sometimes pale and muddy; little eyes, thin beard, thick shoulders, and sometimes crooked; a lean face, thick lips, black or sad brown hair, a shuffling gait, and delights to be alone.

QUALITIES and PROFESSIONS. Old men, grandfathers, and fathers; beggars, husbandmen, day labourers, monks, jesuits, sextons of churches, &c. Carriers, dressers of leather, diggers of earth, bricklayers, tinners, plumbers, malsters, colliers, dyers of black cloth, all dealers in black cloth, or sad commodities, as blacksmiths, &c.

DISPOSITION. The disposition is wilful, covetous, malicious, aiming altogether at his own ends, when ill dignified; but if well dignified, he personates men of grave and sober spirits, sound judgments, sharp fancies, good students, and men that heap together the goods of this life.

ANIMALS. The ass, hare, mouse, mole, crow, cuckow, screech owl, fox, and black flies.

JUPITER

J U P I T E R 24.

Anciently *Phaeton*, *Zeus*.

JUPITER is a planet masculine and diurnal, and by nature temperately hot and moist; the greater fortune, author of moderation, temperance, justice and sobriety: he finisheth his course in 11³³ 315^d 12^h 20['].

PERSONS. He denotes one of an upright and strait stature; of a brown ruddy complexion, an oval visage, hair between red and dark sandy brown, much beard, large belly, great thighs, great well-proportioned legs, long feet; and if well dignified, a sober, well spoken, and good-conditioned person, abhorring covetousness, and cares not for worldly wealth.

QUALITIES and PROFESSIONS. Judges, lawyers, young scholars, all sorts of clergymen, cloathiers, woollen-drapers, &c.

DISPOSITION. If Jupiter be well disposed, he incites men to honest principles, to good duties, pious, magnanimous, modest, wise, diligent, and liberal; but if ill pleased, they are prodigal, stout persons, unfaithful, weak in judgment, and careless of themselves and relations.

Jupiter generally denotes youth.

ANIMALS. Sheep, crane, and lark.

E

MARS

M A R S ♂.

Anciently *Ares*, *Pyrois*, *Mavors*, *Gradivus*.

MARS is a masculine nocturnal planet, by nature hot and dry; the lesser in fortune; the author of strife, debate, quarrels and contentions: he is about 1^r 32 1^d 23^h in completing his course in the Zodiac.

خصائصه

PERSON. Mars describes a person of a middle stature, strong and well set, a ruddy complexion, his hair red or sandy flaxen, crisping or curling; quick, sharp, and piercing hazel eyes; a furious aspect, proud and presumptuous, valiant, full of words, boasting and lying; in fine, a very strong body and active, rather big-boned than fat.

QUALITIES and PROFESSIONS. Soldiers, or such as use weapons or edge tools; also apothecaries, watch-makers, barbers, dyers, tanners, furrigeons, butchers, gunners, smiths, marshals, bailiffs, &c. inclining rather to choler than mirth or melancholy.

Mars in questions is a general significator of cholerick rustics; he also signifies war, strife, and debate, and all manner of cruelty.

DISPOSITION. Being well placed, he makes valiant men, generous, hasty, careles of riches, and much addicted to warlike actions; but if ill placed, he incites men to tyrannical actions, to thieving and murder, and all kind of sedition.

ANIMALS

ANIMALS. Tiger, panther, dog, wolf, kite, moths, cat, and all monstrous productions.

SOL. ☉ the SUN.

Anciently *Titan*, *Ilios*, *Phæbus*, *Apollo*, *Pæon*,
Osiris, *Dieſpiter*.

The SUN is the most glorious of all the planets; he is masculine, diurnal, and by nature hot and dry (as every man may easily experience); he finisheth his course in one year; for by the ☉'s motion, all time is measured out in days, months, years, &c.

PERSON. The ☉ represents a person of a goodly fair stature; the body and face both full and fleshy, of a saffron ruddy complexion; the hair yellow and somewhat thin, a full goggle and hazel eye, sharp and piercing, quick-sighted, much beard, and soon bald: in fine, a generous and high-minded creature, aiming at no base or mean things.

QUALITIES and PROFESSIONS. The Sun predominates over chief rulers, governors, commanders, whither emperors, kings, or princes; men in power, bearing rule, &c. It signifies also goldsmiths, coppersmiths, minters, and coiners of money; all pewterers, braziers, &c.

DISPOSITION. The solar person is magnanimous, valiant, provident, long-lived, wise and famous, and desirous of honour. ☉ is a general significator of men in love questions; he also signifies

nifies honour, greatness, noble persons of all degrees, &c.

ANIMALS. The lion, horse, eagle, cock, &c.

V E N U S ♀.

Anciently *Cytherea*, *Aphrodite*, *Erycina*.

VENUS is a feminine nocturnal planet, and by nature cold and moist; the lesser fortune, and finishes her course in 224 days 17 hours. She is the author of pleasure, mirth, and jollity.

PERSON. Venus represents a person of a short stature, or rather about a middle size, pretty well set, plump and fat, of a whitish complexion, and sometimes a little bluish colour; a round face, light brown hair and smooth, an eye much rolling, with a cheerful look.

QUALITIES and PROFESSIONS. Those that delight to go spruce and neat, and to frequent merry meetings; affable courteous persons, and delighters in curiosities; all men and women that deal in various sorts of apparel or linen, and things delightful to wear; lapidaries, silk-men, mercers, linen-drapers, upholders, painters, draftsmen, perfumers, &c.

DISPOSITION. Venus, well placed, makes men pleasant, fair spoken, given to pleasure, sociable, merciful, &c. but if ill affected, inclines men to be effeminate, timorous, lustful, followers of wenchies,

wenches, very sluggish, and addicted to idleness, and an ill habit of body.

Venus generally denotes women in questions, youth, pleasures, pastimes, and all kind of delights, mirth, sweet odours, &c.

ANIMALS. Pigeons, turtle doves, hogs, partridges, sparrows, jackdaws, sea fish, &c.

M E R C U R Y ☿.

Anciently *Hermes, Stilbon, Cyllenius, Arctas.*

MERCURY is said to be a planet convertible or changeable in his nature, and participates of the nature of the planet he is joined with, and therefore cannot be said to be either masculine or feminine; he is by nature cold and dry, and finishes his course in 87 days, 23 hours, and is the author of all subtilé tricks, thefts, perjuries, &c.

PERSON. Mercury personates one of a tall and spare body, a long face and nose, of a yellowish whitely complexion, little beard, but much hair on his head, inclining to blackness; and this planet, above all others, much alters, according to the planet he is joined with, as mentioned above.

QUALITIES and PROFESSIONS. He signifies all men of learning, as clerks, merchants, scholars, secretaries, &c. and sometimes ambassadors, commissioners, and poets; orators, printers, stationers, and usurers; and if ill dignified, all such as live by their wits; and he is much conformable to the company he keeps, be it mirth or sorrow.

DISPOSITION.

DISPOSITION. If he be well posited, he gives a sharp wit, makes men studious and capable of any learning; but if ill placed, inclines a person to subtilty, craftiness, maliciousness, and all lying fraudulent actions; he is also the patron of philosophers and mathematicians.

In questions & generally signifies youth.

ANIMALS. Apes, nightingale, parrot, goldfinch, swallow, bat, beetle, kingfisher, bees, ants or pismires, grasshoppers, crickets, snakes, &c.

L U N A, ☾, the Moon,

Anciently *Lucina*, *Cynthia*, *Diana*, *Phæbe*,
Proserpina, *Noctiluca*, *Latona*.

This planet is feminine and nocturnal; by nature cold and moist, finishing her course in her orbit in $27^{\text{d}} 7^{\text{h}} 18' 43''$. She is a general significator in all questions.

PERSON. She personates one of a large and fair stature, brown hair, of a whitish pallid complexion, a full and fleshy body, lowering look, and many times some blemish, or defect in or near the eyes, short arms, fleshy hands, flow of speech, fat and phlegmatic; a mutable peevish creature, seldom contented, and delights not much either in idleness or action.

QUALITIES and PROFESSIONS. The D signifieth the highest sort of women, whether queen, **governess**, or mistress of the house; also men whose employments lie upon the waters; all dealers

dealers in fish, vintners, tapsters, midwives, nurses, and the common people in general; to which we may add, travellers, fugitives, and strays among cattle.

DISPOSITION. She describes an unconstant and wavering disposition.

The Moon is deemed a general significator of all sick people.

ANIMALS. Rabbits, cuckows, geese, ducks, night owls, monsters of the nature of the dog, muscles, oysters, snails, frogs, toads, sea-spider, craw-fish, fish in general, pikes, trouts, &c.

**BRIEF OBSERVATIONS in forming JUDGMENT
from the PLANET that is LORD of the ASCENDANT.**

1. If no planet aspect the lord of the ascendant, then judge by him, not considering the sign he is in.
2. But if he be retrograde, or in his fall or detriment, judge by the sign he is in.
3. If the lord of the ascendant behold the ascendant, judge by the sign ascending.
4. Lastly. If two planets aspect the ascendant, take him that beholds it most partile, or he that is in his own house, before a planet in his exaltation.

Note. These things are to be considered as well in the conditions and qualities of a person, as in the description and make of the body.

Descriptions

Descriptions and Dispositions which the Planets give, being Significators, and posited in any of the Twelve Signs.

SATURN in the TWELVE SIGNS.

♄ in ♏

Gives a ruddy complexion, a spare raw-boned person, full faced, loud voice, dark hair, not much beard, addicted to boasting, quarrelsome without cause, and ill-natured.

♄ in ♌

Gives no comely person, but heavy and lumpish, dark hair, a mean stature, not well made, rough in carriage, vicious, fordid, &c.

♄ in ♐

Gives a person of rather a tall stature, dark complexion, oval visage, hair dark brown or black, ingenious, but generally unfortunate, unpolished, and perverse.

♄ in ♍

Gives a person sickly, crazy, of a middling stature, dark hair, meagre face, sometimes crooked, jealous, malicious, and in his inclinations addicted to vicious pursuits.

♄ in ♎

Gives a person of moderate large stature, broad shoulders, lightish hair, surly aspect, big boned, eyes sunk, apt to sloop, qualities tolerably good, generous

generous but passionate, though not over valiant or courageous.

h in m

Represents a person of a tall spare body, swarthy, dark or black hair, and much of it, a long head, solid or grave countenance, generally unfortunate, inclined to melancholy, retaining anger, a projector to little purpose, studious, subtle, reserved, inclined to pilfering, and indirect dealings.

h in a

Describes a person above the middle size, comely, brown hair, oval face, large nose and forehead, clear complexion, opinionated of himself, prodigal of expence, seldom leave any wealth at their death, and subject to debate and controversy.

h in m

Represents a person of a mean stature, squat, thick, trussed body, broad shoulders, black or dark hair, usually short and thick, quarrelsome, mischievous, and will undertake violent and dangerous actions, though to his own detriment.

h in f

Gives a large body, brown hair, decent make, tolerable complexion, obliging disposition, not covetous, moderately frugal, not profuse, and cholerick; will not bear an affront, yet willing to do good, a lover of his friend, and merciful to an enemy.

F

h in

♄ in ♍

Personates a lean, raw-boned person, dark or black hair, rough skin, middle size, dark complexion, little eyes, long visage, and an ill gait; discontented, melancholy, peevish, covetous, of few words, fearful, retains anger, and of great gravity.

♄ in ♍

Gives a reasonable full-bodied person, a large head and face, rather inclined to corpulency, middle stature, sad brown hair, a clear complexion, a graceful deportment, affable, courteous, of an excellent prying fancy, and generally a proficient in what he undertakes in sciences and arts, but subject to be conceited, yet a person of a pregnant genius.

♄ in ♋

Describes a middled-sized person, pale complexion, sad or dark black hair, a large head and full eye, sometimes the teeth distorted, not very comely, yet active; inclined to dissimulation, contention, and malicious; prone to many ill actions, not loquacious, but deliberate: on the whole an uncertain fickle person in his actions, presents a good outside appearance, but fraudulent and deceitful in the end.

JUPITER in the TWELVE SIGNS.

♃ in ♉

Represents a middle stature, ruddy complexion, flaxen hair, a piercing eye, a high nose, pimples in the

the face, oval visage, lean body, free disposition, credible, and a very obliging person.

24 in 8

Describes a mean person, but well set, swarthy, brown curling hair, a compact body, though not handsome; disposition good, judgment sound, of good deportment, a lover of the female sex, good natured, and free to such objects as deserve compassion.

24 in 11

Denotes a curious, decent, well-composed plump body, a sanguine complexion, above the middle stature, brown hair, a full eye, graceful deportment, affable, courteous, gentle, mild, obliging, an admirer of the female sex, and a lover of learning; but if 24 be near violent stars, it renders the person rash, unstable, inimical to himself, and unacceptable to others.

24 in 22

Gives a person of a middle stature, a pale unwholesome complexion, dark brown hair, oval face, the body disproportioned, a busy loquacious person, apt to intermeddle with others affairs, conceited and lofty, a great favourite of women, fortunate by water, and delights to be thereon, but of an ordinary courage, unless his significator be well beheld by 8.

24 in 2

Represents a strong well-proportioned body, tall, a light brown or yellowish hair curling, a ruddy complexion,
F 2

complexion, a full eye, rather a comely person, noble minded, courageous, magnanimous, lofty, delighting in warlike actions, a terror to his enemies, a person that scorns to truckle to them, and contenting for grandeur and honour.

♂ in ♀

Denotes a person of a reasonably full stature, sad brown or black hair, ruddy complexion, but not clear; well-built, termed handsome, choleric, ambitious of honour, boasting, studious, covetous, and by rashness, subject to losses, and not easily wrought upon by any person.

♂ in ♂

Personates a compleat body, an inviting countenance, a clear complexion, a full eye, upright stature, rather tall, slender, oval face, light brown hair, subject to pimples in the face, a mild disposition, and winning behaviour; delights in noble exercises, and recreations, obliging to all persons, and gaining honour and esteem.

♂ in ♀

Gives a middle stature, a compact body, dark hair, a full fleshy face, a muddy dull complexion, but lofty, proud, and ambitious; one that desires and endeavours to bear rule over his equals, resolute and ill-natured, covetous, subtle, and to be warily dealt with.

♂ in ♂

Gives a tall upright body, chestnut hair, oval face, ruddy complexion, much beard, a good eye, courteous,

teous, fair conditioned, noble deportment, just, a lover of horses, accomplished, and deserving respect.

24 in 18

Gives a mean stature, pale complexion, thin face, little head, little beard, weakly, ingenious, dark hair, low-spirited, peevish, inactive, and unfortunate; in fine, a very helpless, indigent, harmless person.

24 in 22

Personates a middle stature, brown hair, well set, clear complexion, rather corpulent, compact, cheerful, hurtful to none, obliging, decent, and moderate in recreations, just and merciful, good humoured, industrious, rather inclined to extravagance, communicative, &c.

24 in 26

Denotes a mean-statured person, obscure complexion, fleshy body, lightish brown hair, harmless, studious, endowed with excellent parts and acquisitions, fortunate upon water, delights in good company, if the D dart her quadrat or opposite aspects.

24 usually gives good teeth, and 26 the contrary; and sometimes an apparent mark on the forehead: in an airy sign, he gives broad fore teeth; in a fiery, crooked; in an earthy, foul; but in a watry sign, the teeth decay suddenly: and this more certainly if 24 be in any bad aspect.

24 in a watry sign: the person is fat and comely; in an airy, more strong and corpulent; in an earthy,

thy, a well-composed body; in a fiery, more square. 24 significator, and in a watry sign, gives some impediment in speech.

MARS in the TWELVE SIGNS.

♂ in ♏

Represents a middle-sized person; swarthy, well set, big-boned, light hair, sometimes red and curling; austere countenance, bold, undaunted, confident, choleric, prone to rebellion, a lover of war, and usually gains preferment.

♂ in ♌

Gives a middle stature, well set, rather short than tall, corpulent, no clear complexion, dark or black hair, broad face, wide mouth, often a gluttonous person, given to gaming, drinking, wenching, &c. treacherous, ill-natured, unfortunate, &c.

♂ in ♐

Describes a tall person, black or dark hair; a body well proportioned, ingenious, but unsettled: unfortunate in all his actions, lives in mean condition, shifting here and there, and what is called a swindler.

♂ in ♑

Denotes a short person, of no good complexion, brown hair and much, sometimes crooked, and the condition,

condition, or temper, bad; a sot, and unfortunate, employed in mean business, and incapable of better.

♂ in Ω

Gives a strong able-bodied person, sun-burnt complexion, tall, hair dark flaxen, large limbs, great eyes, choleric, delights in war, shooting, riding, &c. but free-spirited to such as notice him.

♂ in ♀

Gives a middle stature, well-proportioned body, hair black, or dark brown, complexion swarthy, sometimes a blemish in the face; a hasty, revengeful person, retains an injury, difficult to be pleased, conceited, and generally unfortunate in most actions.

♂ in ♀

Gives a decent well-proportioned body, rather tall, light brown hair, oval face, sanguine complexion, brisk chearful aspect, a lover of the female sex, inclinable to boast, delights in noble recreations, decent in apparel, and generally beloved of women to his prejudice.

♂ in m

Gives a well-set middle-sized person, black curling hair, broad face, corpulent body, swarthy complexion, a very ill-humoured person, passionate, quarrelsome, unsociable, rash, revengeful, ungrateful, but of ready apprehension, excellent in mystery, and active in inspection.

♂ in †

Denotes a tall person, with a well-proportioned body, sanguine complexion, brown hair, oval visage,

sage, a quick eye, a choleric hasty disposition, yet a chearful merry jovial companion, active, courageous, and loquacious; delights in being applauded: in fine, of no contemptible humour or temper.

♂ in ♃

Gives a mean stature, a lean body, an ill complexion, and black lank hair; a thin face, little head, but an ingenious person; of a reasonable good disposition, a penetrating fancy, and generally fortunate and happy in most of his undertakings.

♂ in ♎

Gives a well-composed body, reasonable, corpulent, sandy-coloured hair, moderate clear complexion, middle stature, turbulent spirit, addicted to controversy, &c.

♂ in ♏

Gives a mean-sized person, rather short and fleshy, no handsome body, nor good complexion; light brown hair, sottish, debauched, dull and stupid, a lover of women, a dissembler, an idler, and not friendly to any one.

Note. If ♂ be in ♌ quartile, or 8 of ♌, or with 8, and they in angles, then the nature is more fierce and violent; in fiery signs he is choleric and hasty; in earthy signs, a sullen dogged temper; in airy, more free and obliging; in twary, sottish, unless he be well beheld of ♃, ☉, or ♎.

SOL.

INTRODUCTORY OBSERVATIONS. 49

SOL in the TWELVE SIGNS. 50

☉ in ♈

Gives a person of a reasonable stature, strong and well composed, a good complexion, though not very clear; light hair, flaxen or yellow, a noble spirited soul, courageous and valiant, delights in warlike actions, gains victory and honour, a terror to his enemies, &c.

☉ in ♉

Represents a short, well set person, brown hair, not very comely, dusky complexion, a wide mouth, great nose, broad face, a confident person, strong and proud thereof, opposing others, &c.

☉ in ♊

Denotes a well-proportioned body, sanguine complexion; above a middle size, brown hair, affable, courteous, not very fortunate, subject to control—a mild tempered person.

☉ in ♋

Personates a mean-shaped body, and ill complexion, deformed in the face, very unhealthy aspect, brown hair, an harmless creature, cheerful, a lover of the female sex, an admirer of sports and pastimes, music, dancing, &c. but cares not for labour, or to take pains; indolent, &c.

☉ in ♌

Gives a strong well-proportioned portly person, sanguine complexion, light brown or yellowish hair, a full face, a large eye, sometimes a mark in

G

the

the face, a just person, a faithful friend, punctual, ambitious of honour, in war or otherwise, a promoter of things thereunto.

☉ in III

Gives a person somewhat above the middle stature, well proportioned, rather slender, good complexion, dark hair, and much of it, ingenious, cheerful, delights in civil recreations, as music, &c.

☉ in II

Gives an upright frait body, oval face, ruddy cheerful complexion, light hair, a full eye, sometimes pimples in the face, unfortunate in most actions, especially in warlike, attended with dishonour.

☉ in M

Gives a notable square-bodied person, a full face, cloudy complexion, like sun burnt, brown hair, a plump fleshy body, an ingenious person, but of a rugged nature, ambitious of honour, will not admit of an equal, fortunate upon the seas, and sometimes in the practice of physic, &c.

☉ in I

Gives a tall well-proportioned comely person, an oval visage, sanguine complexion, light brown hair, a very lofty proud-spirited person, aiming at great things, severe in the exercise of his power, yet honourable exploits are performed by him, which render him sometimes noble.

☉ in IV

INTRODUCTORY OBSERVATIONS.

51

☉ in ♄

Represents a mean stature, sickly complexion, brown hair, not curling, an oval face, a spare thin body, not well composed, just in his actions, gaining love and friendship, passionate, a favourer of the female sex; on the whole, a reasonable good tempered person, agreeable in conversation.

☉ in ♃

Denotes a person of a middle size, a corpulent body, round full faced, light brown hair, a clear complexion, disposition moderately good, but subject to ostentation, desirous to bear rule, and free from malicious actions.

☉ in ♋

Gives a person rather tall than short of stature, a round face, and indifferent complexion, light brown hair, sometimes flaxen, a plump body, a lover of the female sex, and his own delights and pleasures; addicted to gaming and feasting, many times to his own detriment, though otherwise harmless; injures none but himself, extravagant, and spending his substance.

VENUS in the TWELVE SIGNS.

♀ in ♋

Describes a middle stature, rather slender than gross, light hair, usually marks or scars in the face, a good aspect, pensive, generally unfortunate

G 2

and

and unlucky to himself or others; for ♀ receives her detriment in ♀.

♀ in 8

Gives a comely person, of mean stature, ruddy complexion, but not clear, dark brown hair, a plump body, not gross, a mild temper, and winning disposition; fortunate, obliging, not injurious, gaining respect from those he converses with.

♀ in 11

Gives one above the middle size, slender, stait, brown hair, clear complexion, good humoured, loving, liberal, charitable, a lover of just actions, and rarely guilty of any dishonourable ones.

♀ in 22

Represents a short person, a round face, a pale sickly complexion, light hair, a fleshy body, of an idle disposition, addicted to company and recreations of the worst sort, and seems to appear what he is not, a mutable inconstant person in most of his actions.

♀ in 21

Gives a person reasonably tall, the members well compacted, clear complexion, round face, full eye, freckled, flaxen hair, or red, moderately passionate, soon angry, but not lasting; generous, free but somewhat proud; often indisposed; a sociable good humoured person.

♀ in

♀ in ♀

Gives a tall well-proportioned body, oval face, dark hair, dusky complexion, ingenious, a good orator, unfortunate in most actions, a subtle active person of an aspiring fancy, but seldom attains his desire.

♀ in ♂

Gives an upright tall person, well composed body, a sanguine complexion, brown hair, freckles, and dimples in the cheeks; of a curious obliging disposition, well beloved of most where he has dealings or converse with.

♀ in ♀

Gives a well set body, corpulent, broad face, dusky complexion, dark or black hair, a debauched person, subject to contention, envy, and vicious unworthy actions, not fit to be named, &c.

♀ in ♂

Represents a person rather tall, clear complexion, brown hair, oval visage, generous spirited, one that aims at no mean things, a commendable deportment, somewhat proud, passionate, and a very obliging fortunate person.

♀ in ♀

Represents a small-sized person, of a pale sickly complexion, thin face, dark hair, disposition none of the best, a general lover of women; one that loves his belly, to take pleasure, but not fortunate; subject to change his station, and sudden catastrophies in his affairs.

♀ in

♀ in ♀

Personates a handsome decent composed body, rather corpulent, clear complexion, brown hair, or sometimes flaxen; disposition good, affable, courteous, not inclinable to vicious actions, loves civil recreations, peaceable, quiet, obliging to all, fortunate in his affairs, respected by acquaintance and friends, &c.

♀ in ♂

Represents a middle stature, moderately good complexion, between pale and ruddy; a round face, brown or flaxen hair, a dimple in the chin, a fleshy plump person, and good humoured; just in his actions, mild and peaceable, ingenious, but somewhat unstable, yet moderately fortunate in the world.

MERCURY in the TWELVE SIGNS.

♂ in ♀

Gives a body of mean stature, spare and thin, oval face, a light brown hair and curling, no clear complexion, ill conditioned in general, addicted to debate, lying, stealing, and such like unworthy actions.

♂ in ♂

Represents a person of a middle size, but corpulent, sun-burnt complexion, dark hair, short and thick, sloathful, idle; one who loves his ease and

and his belly, and to take pleasure with women to his own misfortune.

ꝥ in II

Gives a person of a tall strait upright body, well composed, brown hair, good complexion, of ingenious pregnant fancy, a good orator, a cunning lawyer, or dealer in books: is generally too many for his opponents in argument.

ꝥ in 25

Personates a low or short stature of body, of an ill complexion, dark hair, thin face, sharp nose, little eyes, a mere dissembler, fottish, light fingered, ill natured, unless the ʒ or ʒ be in good aspect to ꝥ.

ꝥ in Ω

Gives a person of a pretty large stature, dull complexion, swarthy or sun-burnt, hair light brown, a round face, full eye, a broad or high nose, a hasty, choleric, proud conceited person, ambitious, a boaster, and subject to contention.

ꝥ in III

Describes a tall slender well-proportioned person, dark or black hair, no clear complexion, a long visage, austere aspect, a most ingenious person, of a profound wit, a prying fancy, capable of attaining divers languages, and rare accomplishments, provided ꝥ be free from affliction.

ꝥ in

♂ in ♀

Describes a decent body, rather tall than otherwise, light brown smooth hair, a ruddy or sanguine complexion, a just and virtuous person, prudent, a lover and promoter of learning, happily qualified, with great natural abilities.

♂ in m

Gives a person of a mean stature, well set, broad shoulders, a swarthy complexion, dark brown hair, curling, no decent composed body, the conditions scarcely to be borne; a subtle person, a lover of the female sex, likes company keeping and good fellowship, ingenious and studious for the promotion of his own interest.

♂ in f

One of tall stature, a well shaped body, not corpulent, but rather big-boned, an oval face, a ruddy complexion, and large nose; hasty but soon over, rash in his actions, to his detriment; delights in noble things, but seldom attains them.

♂ in 1/2

Signifies a person of mean stature, thin face, brown hair, and a muddy complexion, sometimes bow-legged, or some defect there; peevish, discontented, unfortunate; on the whole, an impotent dejected person.

♂ in m

Denotes a person, of an indifferent stature of body, corpulent and fleshy, a good clear complexion, brown hair, a full face, an ingenious obliging

obliging person, inclinable to study arts and sciences; of a pregnant wit, and apt to accomplish many curious inventions.

♄ in ♋

Gives a person of a low stature, brown hair, thin face, pale complexion, very hairy on the body, a repining foppish person, a lover of women, addicted to drinking, and an enemy to himself.

The MOON in the TWELVE SIGNS.

♃ in ♏

Describes a person of an indifferent stature of body, a round face, light brown hair, fleshy, a good complexion, a mutable person, rash, passionate, ambitious, and aspiring, but rarely fortunate, often changing condition.

♃ in ♌

Gives a compact body, middle size, corpulent and strong, dark hair, gentle, obliging, sober deportment, just, gains esteem, attains preferment agreeable to birth, &c.

♃ in ♋

Personates a well-composed body, rather tall, brown hair, good complexion, between sanguine and pale; body upright and well proportioned; qualities of the mind not commendable, but ingenious,

H

nious, subtle, notably crafty, and generally un-
fortunate.

▷ in ♂

Represents a middle stature, well proportioned,
and fleshy person, a round full face, sad hair, a
pale dusky complexion, a flexible person, jocular
and pleasant; likes good company, very harmless,
and generally well beloved; fortunate in most af-
fairs, mutable and unsteady in resolves, but free
from passion, rash actions, &c.

▷ in ♀

Denotes a person somewhat above the middle
stature, well proportioned, strong and big boned,
sanguine complexion, light brown hair, a full face,
a large eye, lofty, proud, an aspiring person, am-
bitious of honour, desirous to rule, abhors servi-
tude, and rarely proves fortunate.

▷ in ♂

Signifies a person sometimes above the common
stature, dark brown or black hair, oval face, but
clear, and something of a ruddy complexion; an
ingenious person, melancholy, reserved, cour-
teous, unfortunate, and seldom famous for com-
mendable actions.

▷ in ♀

Signifies a well composed body, tall, light brown
hair, sanguine complexion, pleasant countenance,
jocund, a lover of mirth and recreation, and re-
spected of the female sex. If a woman, admired and
courted by many, but yet subject to misfortunes.

▷ in

▷ in m

Represents an ill shaped person, thick and short, fleshy, obscure complexion, dark hair, ill conditioned, sottish, malicious, and treacherous. If a female, seldom lives free from censure.

▷ in f

Gives a handsome well proportioned body, oval face, hair bright brown, sanguine complexion, free spirited;—passionate, but forgiving; aiming at great things, and gains respect from persons he associates with.

▷ in v

Signifies a person of a low stature, an ill complexion, thin body and face, black hair, weak in the knees, not active or ingenious, subject to debauchery and scandalous actions; of low esteem, &c. amongst his associates.

▷ in m

Gives a person of middle stature, well proportioned, and rather corpulent, brown hair, clear sanguine complexion, ingenious, affable, courteous, inoffensive, a lover of curiosities, an active fancy, pregnant at inventions, and rarely guilty of unworthy actions.

▷ in x

Describes a person of a mean low stature, pale complexion, hair bright brown, body plump or fat, not much inclined to action, yet unfortunate; neither good to himself or others;

H 2

disposition

disposition softened if the Δ be posited in a good place in the figure, and in good aspect with good planets, which an ingenious artist will have regard to in all schemes.

*The DISEASES the PLANETS naturally signify, being
posited in any of the TWELVE SIGNS.*

Diseases of $\mathfrak{h}$.

Tooth-ach, leprosy, rheum, consumptions, jaundice, palsy, gout, fractures, ruptures, chincough, madness, and all tedious diseases, corruption of blood, melancholy, grief, &c.

SATURN Lord of the Sixth House.

$\mathfrak{h}$ in α

Signifies rheum, melancholy, vapours, cold in the head, obstructions, stoppage in the stomach, pains in the teeth, deafness, &c.

$\mathfrak{h}$ in γ

Signifies swellings in the neck and throat, king's evil, scurvy, hoarseness, melancholy, dulness, and chronic distempers about the neck and throat.

$\mathfrak{h}$ in Π

Signifies infirmities incident to the arms and shoulders, consumption, black jaundice, and divers diseases proceeding from bad blood.

$\mathfrak{h}$ in

h in gā

Denotes phthific, ulceration of the lungs caught by colds, obstructions and bruises in the breast, ague, scurvy, cancer, &c.

h in Ω

Signifies the heart afflicted by grief or poison, consumption in the reins or inward parts, vapours, weakness in the back, pains there, &c.

h in ηη

Signifies stoppages of urine, obstructions in the bowels, bound in the body, weakness in the thighs, melancholy, gripings, stone, &c.

h in ε

The blood corrupted, back and kidneys distempered, stranguary, consumptive pains in the knees and thighs, sciatica, and gout.

h in η

Shews swellings or distempers in the secret parts, melancholy, piles, palsy, gout in the hands and feet.

h in †

Weakness in the hips and thighs, old aches and bruises in those parts, and sometimes the gout.

h in ℥

Signifies the gout in the lower parts, pains in the head, and obstructions therein, ague, &c.

h in

♄ in ♋

Shews disorders in the head, teeth, and defects in the ears, pains in the joints, bruises, swellings in the legs, and sometimes a sore throat.

♄ in ♋

Signifies defluxions of rheum, king's evil, consumption, all distempers of the feet and toes, such as the gout, and illness by colds.

Diseases of JUPITER.

Jupiter signifies infirmities of the liver and veins, inflammations of the lungs, pluries, imposthumes about the breast and ribs, quinies, catarrhs, furfeits, scurvy, and obstructions of the liver and stomach, if ♃ be lord of the 6th house, or posited therein, in any figure of a decumbiture, (when a disease first attacks).

♃ in ♋

Signifies the distemper lies in the head, a quinsy or swelling in the throat, chiefly from ill blood in the veins of the head; produces strange dreams and imaginations.

♃ in ♋

The distemper lies in the throat, wind in the blood, griping in the bowels, and goutish humours in the arms and hands.

♃ in ♋

℥ in II.

Gemini being an airy sign, you may suspect a plurisy and some disorder of the reins—opening a vein is serviceable.

℥ in ☿

Indicates a dropfy, the stomach offended, bad appetite, corrupt blood, scurvy, surfeits, &c.

℥ in ♀

Indicates a fever, pleurisy—the heart ill affected,

℥ in ☿

Signifies consumption, obstructions of the lungs, melancholy, cold and dry liver.

℥ in ♂

The patient hath too much blood, whence arise obstructions, corrupt blood, fever, piles, tumors, inflammations, &c.

℥ in ♀

Indicates the stranguary, piles, the blood charged with watry humours; whence arise dropfy, &c.

℥ in ♄

Shews some choleric distemper arising from putrefaction of the blood; a fever, pains and swellings about the knees, &c.

℥ in ♃

The patient is afflicted with melancholy, obstructions in the throat, &c.

℥ in

24 in 22

The blood abounds too much, whence it is corrupted, and many diseases and running pains afflict the body.

24 in 22

The blood is too thin and watery, which breeds dropfy, &c.

Diseases of M A R s.

Mars generally signifies cholor, fever, ague, burnings, scaldings, frenzy, jaundice, shingles, the diseases of the private parts, small pox, measles, hurts by iron, &c. if ♂ be significator of the disease.

♂ in 22

Signifies the patient is almost distracted, with a violent pain in his head, rheum in the eyes, want of rest, &c.

♂ in 8

Signifies extreme pain in the throat and neck, king's evil, weakness in the loins, gravel, or stone.

♂ in 11

Signifies the blood is corrupted, itch, and breakings out, surfeit, fever, pains in the arms and shoulders, disorders in the secret parts, stranguary, &c.

♂ in 22

Signifies pains in the breast and stomach, a dry cough, or a tumor in the thigh.

♂ in

♂ in Ω

Denotes affliction at the heart, cholic humours, stone in the kidneys, pain in the knees, &c.

♂ in η

Shews cholic humours, obstructions in the bowels, bloody flux, worms in children, humours in the legs, &c.

♂ in ε

Denotes diseases in the reins and kidneys, stone or gravel, urine hot, French pox or gonorrhœa, as may be suspected.

♂ in ι

A suspicion of some venereal distemper, or ulcer in the secret parts, pains in the bladder, pains in the head, overflowing of courses, &c.

♂ in ζ

Pain or ulcers in the hips and thighs, by humours settled in those parts; an extreme heat in the mouth and throat.

♂ in υ

Signifies lameness in knees, arms or hands, or a flying gout.

♂ in π

Denotes blood over-heated, pains in the legs, fever or surfeit.

♂ in κ

Lameness in the feet, by corrupt humours settled there, sometimes the heart is afflicted, &c.

The Diseases of the SUN.

Those attributed to the ☉ are diseases of the heart, from red choler, pimples in the face, breakings out, weakness in the eyes, burning fevers, &c.

☉ in ♈

Portends sore eyes, megrim, head disturbed, takes no rest, fevers, &c.

☉ in ♉

Tumours in the knees, quincy, or sore throat, breakings out, and swellings in those parts.

☉ in ♊

Blood inflamed, pestilential fevers, breakings out in several parts of the body, scurvy, pains and weakness in the legs.

☉ in ♋

Produces the measles, or small pox; a disordered stomach, a hoarseness, dropsy, or swelling in the feet.

☉ in ♌

Signifies violent pains in the head, madness, stone, pains in the back, plague, spotted fever, &c.

☉ in ♍

Denotes humours in the bowels, bloody flux, sore throat, obstructions in the stomach, or swellings in the neck.

☉ in

☉ in ♌

Inflammation of the blood, pains in the arms and shoulders, stone and gravel, the venereal disorder, &c.

☉ in ♍

Signifies distempers in the secret parts, sharpness of urine, obstructions in the stomach, and female courses.

☉ in ♋

The thighs are afflicted by hot humours, a fistula, fevers, swoonings, &c.

☉ in ♊

Signifies lameness about the knees, bowels disordered, and a fever.

☉ in ♐

The blood inflamed, breakings out, reins disordered, gravel, stone, stranguary, &c.

☉ in ♏

The secret parts afflicted, stranguary, violent pains in those parts,

Diseases of VENUS,

Which are diseases of the womb, suffocation, dislocation, and diseases incident to the instruments of generation; as, gonorrhea, French pox, women's courses, fits of the mother, and all those that proceed from love or lust.

I 2

☿ in

♀ in ♀

Signifies the disease is in the head, from abundance of moist humours, lethargy, reins afflicted, and head disordered by cold.

♀ in ♂

Signifies pains in the head and secret parts, swellings in the neck from moist humours in the head.

♀ in ♀

Signifies a corrupted blood, dropsy, king's evil, and a flux of rheum.

♀ in ♂

Shews the stomach is much offended with cold raw undigested humours, many times with a surfeit, and an inclination to vomit, &c.

♀ in ♀.

Some ill affection of the heart, love, passions, &c. pains in the legs of bad consequence.

♀ in ♀

Shews some distemper in the bowels, a flux, or the worms, mucus in the guts, or stomach.

♀ in ♂.

A gonorrhœa, or distemper in the reins, or surfeit by too plentiful eating or drinking, and windy disorders.

♀ in ♀.

Some venereal distemper, and pain in the private parts, &c.

♀ in

♀ in ♀.

Hip gout, surfeits, cold and moist humours.

♀ in ♂.

Gout in the knees and thighs, and swellings in those parts.

♀ in ♂.

Pains and swellings in the legs or knees from a cold cause, and the heart afflicted.

♀ in ♂

Shews lameness in the feet, swellings in the legs, a flux, windy complaints, &c.

Diseases of MERCURY.

They are stammering, lisping, hoarseness, coughs, imperfections in the tongue, all diseases of the brain, and lungs, as vertigos, apoplexies, madness, asthma, bad memory, &c.

♂ in ♀

Shews the disease lies in the head and brain; vertigo and wind in the head, and sometimes disorders of the womb.

♂ in ♂

Signifies defects in the throat, hoarseness, swellings in the neck, and also pain in the feet.

♂ in ♀

Signifies windiness in the blood, gouty pains, in the head, arms, &c.

♂ in

INTRODUCTORY OBSERVATIONS.

☿ in ☿

Imports a cold stomach, gripings, windiness, distillation of rheum, lameness in the legs, from colds, &c.

☿ in ♀

Denotes tremblings, melancholy, pains in the back, occasioned by colds caught in the feet.

☿ in ☿

Signifies much wind in the bowels, obstructions, pain in the head, short breath, and wind cholic.

☿ in ♂

Shews stoppage of urine, obstructions, blood disordered, breast, lungs, and reins, afflicted.

☿ in ♀

Shews distempers in the secret parts, afflictions of the bowels, running pains in the arms and shoulders.

☿ in ♂

Shews distempers in the reins, weakness in the back, stoppage at the stomach, coughs, swellings in the thighs and hips.

☿ in ☿

Shews stoppage of urine, goutish humours about the knees, pains in the back, melancholy, &c.

☿ in ☿

Denotes wind in the blood, running pains all over the body, fluxes, and disorders in the bowels.

☿ in

⌘ in ✕

Signifies pains in the head, weakness in the legs and feet; a gonorrhœa, or a distemper in the reins, &c.

Diseases of the Moon,

Which are cholic, dropsy, fluxes; terms of women, cold, rheumatic complaints, surfeits, rheum in the eyes, worms, rotten coughs, convulsions, kings evil, small pox, measles, lethargy, &c.

⌘ in γ

Signifies convulsions, defluxions of rheum from the head; lethargy, weakness in the eyes, and pain in the knees.

⌘ in ♂

Gives pains in the legs and feet; swellings, stoppage, sore throat, &c.

⌘ in π

A wandering gout in the legs, arms, hands and feet; surfeits and great obstructions.

⌘ in σ.

The stomach much afflicted, a surfeit, small pox, convulsions, falling sickness, tympany, or dropsy.

⌘ in Ω.

The heart afflicted; a sore throat, quincy, kings evil, &c.

⌘ in

INTRODUCTORY OBSERVATIONS.

Þ in m

Signifies great pain and disorders in the bowels, melancholy blood, obstructions, weakness in the arms and shoulders.

Þ in e

Denotes the reins are distempered, obstructions in the stomach, weakness in the back, whites in women, surfeits, plurisy, &c.

Þ in n

Shews the distemper is in the secrets; small pox, poison, dropfy, the heart afflicted, swooning, &c.

Þ in f

Signifies lameness, or weakness in the thighs, distempers in the bowels, &c.

Þ in w

Signifies the stone, weak back, gout in the knees, whites in women, &c.

Þ in r

Signifies hysterics, swellings and pains in the legs, and secret parts.

Þ in x

Shews cold taken in the feet, and body disordered thereby; swellings in the legs and thighs, dropfies, and the body overcharged with moist humours.

A necessary Table, shewing what Part of Man's Body is governed by every Planet in any of the 12 Signs.

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
♈	breast arms head	neck throat heart	belly head	thighs head	reins feet	secrets legs	knees head	thighs feet	secrets legs	thighs feet	legs throat	knees head
♉	heart breast throat	should. arms belly	reins throat neck	knees	secrets head	thighs feet	thighs throat	secrets head	thighs feet	head knees	feet should. arms	feet should. arms
♊	arms heart belly	should. breast reins	secrets arms breast	legs ankles	thighs throat	legs throat	feet toes	thighs throat	head knees	head knees	head breast stomac	head breast stomac
♋	reins belly thighs	heart secrets thighs	breast stomac. thighs	feet	legs throat	feet throat	feet toes	legs throat	legs throat	legs throat	head breast stomac	head breast stomac
♌	secrets reins heart	belly thighs knees	knees heart belly	head	feet throat	feet throat	head	feet throat	feet throat	feet throat	head breast stomac	head breast stomac
♍	thighs secrets feet	reins knees guts	bowels legs belly	throat belly	head breast heart	head breast heart	head breast heart	head breast heart	head breast heart	head breast heart	head breast heart	head breast heart
♎	thighs knees reins	secrets legs head eyes	feet reins secrets	should. arms	head small guts	head small guts	head small guts	head small guts	head small guts	head small guts	head small guts	head small guts
♏	legs feet secrets	thighs feet secrets	head arms thighs	breast heart	throat reins secrets	throat reins secrets	throat reins secrets	throat reins secrets	throat reins secrets	throat reins secrets	throat reins secrets	throat reins secrets
♐	legs feet thighs	knees head thighs	throat legs feet	heart belly	should. arms thighs	should. arms thighs	should. arms thighs	should. arms thighs	should. arms thighs	should. arms thighs	should. arms thighs	should. arms thighs
♑	head feet knees	legs neck eyes	arms should. knees	belly back	breast heart highs	breast heart highs	breast heart highs	breast heart highs	breast heart highs	breast heart highs	breast heart highs	breast heart highs
♒	head neck thighs	arms should. breast	breast legs heart	reins secrets	heart knees	heart knees	heart knees	heart knees	heart knees	heart knees	heart knees	heart knees
♓	arms neck should.	head breast heart	heart belly ankles feet	secrets thighs	belly legs neck	belly legs neck	belly legs neck	belly legs neck	belly legs neck	belly legs neck	belly legs neck	belly legs neck

K

The

The Use of the TABLE.

Suppose a person fell sick at a certain time, when δ his significator was in Ω ; I enter the table with δ at the top, and Ω in the first column on the left hand, against which, in the angle, I find Ω and γ , which shews the patient is much afflicted at his heart, with pains in his back, weakness in his knees, and the extreme parts of his body, as represented by those signs and planets; understand the same of the rest, which will be easily conceived by an intelligent person.

First. Consider in your figure the 6th, 7th, and 12th houses, which signify diseases, as also the lords thereof.

Secondly. Consider the nature of the signs, upon the cusps thereof, for fiery signs signify diseases proceeding from cholor; earthy signs, melancholy; airy signs, wind and corruption of blood; watry signs, salt and watry phlegm.

Thirdly. Observe the nature of the planets, and those with whom they are in aspect; which being judiciously mixed, will clearly discover the offending humour, and the nature of the disease.

Terms

How to draw a SPECULUM of TWELVE HOUSES,
(*See the Plate.*)

No. 1. is called the *Attendant* or *First House*,
the *East*, and an angle. *جهت مشرق.*

No. 2. The *Second House* and *succedent*. *مایل*

No. 3. The *Third House* and *cadent*. *زایل*

No. 4. The *Fourth House*, an angle, and
North. *جهت شمال*

No. 5. The *Fifth House* and *succedent*.

No. 6. The *Sixth House* and *cadent*.

No. 7. The *Seventh House* the *West angle* *مغرب*

No. 8. The *Eighth House*, a *succedent*.

No. 9. The *Ninth House*, a *cadent*.

No. 10. The *Tenth House*, the *South angle* *جنوب*

No. 11. The *Eleventh House*, the *succedent*.

No. 12. The *Twelfth House*, a *cadent*.

How to erect a SCHEME of the HEAVENS, having
an EPHEMERIS and TABLE of HOUSES, for
any Moment of Time.

Having drawn the figure, as in the annexed plate, you must seek out the place of the ☉ in an ephemeris for the time given, from which enter the table of houses; and in the column of the tenth house, look for the sign and degree the ☉ is in; and right against it, in the first column, you have the time in hours and minutes, to be added to the hours and minutes of the time of

K 2 your

your question after noon; which hours and minutes, (if they be under 24), seek out in the column of time from noon; but if they exceed 24, then cast away 24, and the remainder seek out in the same column of time from noon; and right against it in the same line, you will find the signs and degrees to be placed upon the 10, 11, 12, 1, 2 and 3 houses; so you have fix of your houses erected, the other fix are easily found, by only placing the same degree of the opposite sign on the opposite house; as if φ be on the cusp of the 10th house 12° , then you must place 12° of $\sphericalangle$ on the cusp of the 4th house, and so of the rest.

I would erect a figure April 10, 1788, at two o'clock in the afternoon; I look in the ephemeris, and find the $\odot$'s place in φ 20° , $26'$; and against 20° in the 2d column in the table of houses, I find 1^h $14'$, to which I add the time 2 hours, which makes 3^h $14'$; and with this sum, I enter the table of time from noon, against which I find 21 of γ on the cusp of the 10th, 29° $39'$ of π on the 11th, 3^h $41'$ of Ω on the 12th, 0° $55'$ of μ on the ascendant or 1st house, 20° $52'$ of μ on the 2d, and 17° $6'$ of $\sphericalangle$ on the 3d.

To find what PLANET reigneth every Hour in the Day and Night throughout the Year; as also the length of each Planetary Hour.

Every day, be it short or long, must be divided into twelve equal parts, every one of which are called a planetary hour, as are also the nights.

EXAMPLE.

You must from an ephemeris, or in the annexed table, seek out how long the day is from sun-rise to sun-set; as suppose it was 10^h , $20'$; reduce these into minutes, and divide by 12, and what remains, reduce into seconds; this done, you will find it to quote $51'$, $40''$, the just length of the planetary hour, when the day is of that length. But the following page is sufficiently explanatory.

A perpetual Table of Break of Day, Twilight, the Length of the Day and Night, the Increase and Decrease of Days, and the Length of the Planetary Hours.

Months.	Day.	Break of Day.		Twilight.		Length of the Day.		Length of the Night.		Increase of Days.		Planet Hour by Day.		Planet Hour by Night.	
		H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.
January	15	52	6	8	8	26	15	34	0	26	0	40	7	20	20
	11	5	42	6	18	8	58	15	21	52	0	42	1	18	18
February	21	5	30	6	30	8	58	15	22	24	0	45	1	15	15
	15	13	6	47	9	9	38	14	22	4	0	48	1	12	12
	11	4	55	7	5	10	16	13	44	2	42	0	51	1	9
March	24	4	36	7	24	10	54	13	63	20	0	54	1	6	6
	14	19	7	41	11	11	26	12	34	52	0	57	1	3	3
	11	3	57	8	3	12	6	11	54	32	1	57	1	0	0
April	21	5	38	8	27	12	46	11	14	12	1	4	0	56	56
	13	4	8	56	13	28	10	32	5	54	1	7	0	53	53
	11	2	35	28	24	4	9	56	6	30	1	10	0	50	50
May	21	2	22	58	14	42	9	18	7	8	1	13	0	47	47
	11	1	23	10	37	15	14	8	46	40	1	17	0	43	43
June	11	0	14	11	46	15	44	8	16	16	1	19	0	41	41
	21	No Night	No Night	16	16	6	7	54	8	32	1	20	0	40	40
	11	but Twi-	but Twi-	16	16	12	7	38	8	48	1	21	0	39	39
July	21	light	light	16	16	26	7	34	8	52	1	22	9	38	38
	11	17	11	43	15	44	7	40	6	6	1	23	0	37	37
August	21	1	24	10	36	15	14	8	16	20	1	24	0	41	41
	12	6	9	54	14	38	9	8	46	12	1	17	0	43	43
	11	2	38	9	22	14	4	9	56	48	1	13	0	47	47
September	21	3	78	53	13	26	10	34	3	22	1	10	0	50	50
	13	38	8	22	12	44	11	16	3	0	1	7	0	53	53
	11	3	59	8	1	12	4	11	56	42	1	5	0	57	57
October	21	4	21	7	39	11	24	12	36	22	1	6	1	3	3
	14	4	17	9	10	10	46	13	14	2	0	57	1	6	6
	11	5	0	7	0	10	6	13	54	40	0	54	1	10	10
November	21	5	17	6	43	9	28	14	32	58	0	47	1	13	13
	15	33	6	27	8	8	50	15	10	36	0	44	1	16	16
	11	5	45	6	15	8	20	15	4	6	0	42	1	18	18
December	21	5	54	6	6	7	56	16	4	30	0	40	1	20	20
	15	59	6	1	7	7	40	16	20	46	0	38	1	22	22
	11	6	0	5	59	7	34	16	26	52	0	38	1	22	22
	21	5	59	5	1	7	30	16	20	14	0	38	1	22	22

Again,

Again, suppose I want to know the length of the planetary hour on the 15th of April, at two o'clock in the afternoon?

I find by my almanack, from ☉ rising to ☉ setting, is 15^h 50', which, by the foregoing table, gives 1^h 9', proportioning for the 20'. The ☉ rises that day at 5' past 5, therefore, 2^h after noon, is almost 9^h after ☉ rising: then I reduce the nine hours into minutes, and divide 69', and the quotient is 7^h 52'; therefore I conclude, there are 52 spent of the 7th planetary hour.

Lastly, I look into the table (*see plate*) for Tuesday, (which being the day enquired) and under ♂, as being his day against 7, the planetary hour; and I find the planet ♄ to be lord of that hour. *In Lord of the hour, because 9 hours are completed and the 8th hour is already begun.*

How to rectify a NATIVITY by the ANIMODER of PTOLOMY.

To rectify, by the Animoder of Ptolomy, erect the figure as near as possible to the estimate time of birth, and consider in what sign, and in what degree of that sign, the new Moon happened that last preceded the birth; or if a full Moon more nearly preceded the time of birth than a new one, then note the degree of the sign wherein either of the luminaries were posited that were above the earth; but if one of the luminaries be exactly rising;

rising, and the other setting, prefer that which is rising. Then observe which of the planets hath most dignities by triplicity, house, exaltation, term, or configurations, in the degree of such preceding new Moon, or in the degree of the luminary above the earth, or that ascends at such preceding full Moon; and also what sign and degree then ascends upon the horizon, or that culminates or possesses the cusp of the tenth house; and if the degree of the planet, dignified as above, be situated nearer the degree ascending, than to the degree culminating, place the same degree in number of the sign ascending, upon the cusp of the ascendant, that such ruling planet be possessed of the sign he was in. But on the contrary, if the planet be nearer the degree on the cusp of the tenth house or Medium Coeli, than to the ascendant, then the degree culminating, or possessing the cusp of the mid-heaven, must be made the same with the degree the said planet was in, and so according to the sign and degree thus ascertained, must the other houses of the figure be varied, and this will be the true time of the native's birth. But if it should happen that two planets have equal dignities in the degrees aforesaid, prefer that which is posited the nearest to the ascendant. Ptolomy further observes, that what sign the Moon is in at the time of birth, is the very sign which ascended at the conception; and again, whatever sign the Moon is in at conception, that, or the opposite will be the sign ascending at birth. The

A HORARY QUESTION.

Shall the Querent be Rich? And when? (See the Plate.)

The lord of the ascendant, and lord of the hour, being of one nature, and triplicity, shews the figure to be radical. And as Gemini occupies the cusp of the ascendant, Mercury is its lord, and the querent's significator; and being posited in the eleventh house, in a watery sign, and in trine to Jupiter, lord of the seventh, who is here posited in the sixth, is a strong argument of riches by means of servants, or of persons in a subordinate capacity. The Moon, who is lady of the second, being in her exaltation, in trine aspect to the Sun, and applying to a trine with Jupiter, and a dexter trine aspect with Mercury, declares a great and sudden flow of riches to the querent, and that un-expectedly.

Being much pressed to speak to the particular point of time when this good fortune should come up, I considered what might be the gentleman's occupation; and observing Mercury to be his significator, and posited in a watery sign, I told him that I judged he belonged to the sea, and had some employment on ship-board, in a capacity where writing or accounts were principally concerned. This he acknowledged, by saying he was captain's secretary. I then observed, that his principal significators of wealth and riches were

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also posited in watery signs, as the Moon in Cancer in the second house, and Jupiter in Scorpio in the sixth, and the Sun and Mercury in Pisces in the eighth, all in trine aspect of each other, which plainly indicated these riches were to come by the sea; and as they were to be sudden, and, as it were instantaneous, I concluded they would arise by the capture of some rich prize, in a south-east direction from London, which is denoted by the Part of Fortune being in the twelfth house, and Venus, its dispositor, in Aquaries, a southern sign, in quartile aspect to the Part of Fortune; and the Part of Fortune being opposite to Jupiter, lord of the seventh, the house of public enemies, also declares the querent's fortune should come that way; which is rendered still more apparent, by the Part of Fortune being in sextile to the Moon and Mercury. When I had mentioned these particulars, he frankly told me his ship was under sailing orders, and he expected to be called on board every hour.

To ascertain the time when these riches should be acquired, I particularly noticed the application of the Moon to the lord of the ascendant, and found them nineteen degrees distant from a partile trine aspect. But the Moon, being swift in motion, with three degrees North latitude, and Mercury having no latitude, I deducted three degrees from the Moon's place, which I set down at twelve degrees

degrees; and then by subtracting twelve degrees from twenty eight degrees three minutes, which is Mercury's place, there remains sixteen degrees three minutes; which, as the Moon is in a moveable sign, and Mercury in a common sign, is equal to sixteen weeks, or thereabout; and therefore I concluded this good fortune would happen to him in nearly that distance of time. And I have since had the satisfaction of hearing, from the gentleman's own mouth, that this prediction was literally verified by the capture of a rich prize, within the time specified.

Judgment of Nativities.

BY reason of the various effects of the stars and planets, upon the bodies of human mortals, in producing mirth or misery to every native, I shall here give some rules to let you know whether the native will be generally happy or unfortunate in the course of his life, either in youth, riper years, or old age ; for some live splendidly in their youth, and perhaps beg in their old age ; others live meanly in their youth, and yet flourish and come to advancement in their latter days ; but many others live famously in wealth and honour, from their cradle to the grave.

Therefore observe,—If in a nativity you find four planets or more essentially strong in house or exaltation, or in mutual reception from their dignities, it denotes a most excellent fortune, and the native shall be generally fortunate in most, if not all the actions of his whole life.

On the contrary, if many planets shall be in their detriment, fall, peregrine and cadent, without reception, it makes the native live obscurely miserable, and very poor, without any support or assistance,

assistance, especially if ♄, ♂, or ♀ be in the ascendant, second or tenth houses.

Again, the ☉ or ♀ in the first, second, fifth, tenth, or eleventh houses, in * or Δ to each other, and either of them in the ascendant, with the ☉ or ♀ in the eleventh, in * or Δ to a planet in the second, especially with reception, or the ☉ upon the cusp of the tenth, in * or Δ to ♄ or ♀, and they strong; and if the ☉ at the same time happen to be in the 19th degree of ♑, these are all great testimonies of wonderful fortune; but if the major part of those significators be otherwise posited in ill places of the figure, you must judge the reverse accordingly.

But if some planets are well dignified, and others weak and afflicted, it gives a various and unsettled fortune, sometimes up and sometimes down in the world; and this chiefly, if the significators are in moveable signs. The ☉, ♀, ♄, ♀, and ☊ above the earth, makes the younger years most happy, easy, and prosperous; but if under the earth, the latter part of the native's life will be most glorious and splendid.

But remember this as a most certain rule, that ♄ or ♂ peregrine in the tenth, or the ♀ in that house, destroys the native's honour, credit and reputation. For I have seen the nativity of a woman I well knew, who had the ♀ in the tenth, and ♂ lord of the tenth posited in the ascendant, and she was very seldom or never free from scandal,

dal, disgrace, and slander, whether she deserved it or no. The ☉ and ☽ in ☐ to each other from cardinal signs, denotes the same; and if either of them be in the second house, or cast an ill aspect thither, it makes the native poor even to his grave.

If ♀ or ♂ are placed in angles, and ♃, ♀, and ☉ in succedent houses, the native will be poor in his youth, but grow rich in the latter part of his life.

Some choice and necessary APHORISMS, very useful in the Judgment of NATIVITIES.

Saturn or ♂ afflicting the ☉, ☽, or ascendant, by ☌ or partile aspects, shews the person then born, to be of a short or sickly life.

♂ in the ascendant in ♄, in ☐ to ♀, makes the native rash, headstrong, treacherous and rebellious to all, and indeed a friend to none, but from the teeth outward.

♀ in ☌, ☐ or ☌ of ♂, and they both peregrine in a woman's nativity, makes her (without a miracle) a notorious lewd drunkard; and if ☌ be in ☐ or ☌ to the lord of the ascendant, she is also a thief and liar into the bargain.

♂ peregrine in the tenth, brings scandal and dishonour to the native, whether he deserve it or no, especially if the ☌ be there.

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The ☉ or ♃ in ☐, or ♄ of ♀ or ♂, from the fourth and tenth; denote a violent death to the native; if to ♂, only in a humane sign, the native dies by the hand of his enemies; if to ♀ he may be poisoned or starved to death in prison.

The lord of the ascendant stronger than the lord of the seventh, the native always overcomes his enemies; if the seventh is strongest, the contrary.

♄ in ☐ or ♄ to ♂, gives a sharp wit, and a notorious lying tongue, and a thief too, if from cardinal signs.

He that hath ♀ or ♂ in the ninth, and the ♄ in the ascendant, will prove a mad fellow to make either a Pope or parish priest of.

He that hath the ♃ in ♑ in ☐ to ♄, and the ♄ upon the ascendant, will be a promoter of lies and deceits.

♂ in the second house, peregrine, makes the native very poor, unless ♃ or ♄ be there.

♄ and the ☉ in the second in their dignities, gives the native an estate, but procures him ways enough to spend it; ill posited there, very little to be prodigal of.

Planets weak in the eleventh, denotes friends few and faithless; but strong there, able and willing to assist the native.

The promising planets under the earth, perform it in the latter part of the native's life.

♀ in

♀ in the ascendant, and ♂ lord thereof in reception of her, denote a just, honest, and fair dealing person.

In a geniture of short life, the ascendant, ☉ or ☽ directed to the 8, is killing.

In a nocturnal nativity, if ♀ be posited in the eighth house, it portends a violent death.

When in a nativity, ♀ is posited in the tenth, be the native man or woman, they marry honourably.

The ☉ or ☽ in □ or 8 of ♀ or ♂ from angles, denotes great danger to the native's sight.

♀ or ♀, or 8 in the fifth, in a fruitful sign, denotes many children to the native.

♂ in 8 or □ to ♀ or ♀, destroys the children or issue of the native, let them be ever so numerous.

♂ in 8 to the ascendant, and ♀ in the same aspect to the ☉, makes an absolute knave, and a treacherous person.

The lord of the ascendant in the tenth, joined there with the lord of the twelfth in combustion of the ☉, denotes the native's exile and tedious banishment from his lawful inheritance, especially if the ☉ be lord of the twelfth.

He who hath ♂ in his eleventh house at the moment of birth, shall never prevail against his master or his enemies.

The lord of the tenth in the twelfth, and the lord of the twelfth in the ascendant, are certain arguments

guments of imprisonment; the like if the lord of the ascendant is in the twelfth.

♂ in the second, gives loss of goods, by quarrels, strife and idleness.

Of the SIGNIFICATORS of the QUERENT and QUESITED.

1. When any question is propounded, the sign ascending and its lord, are given always to the Querent; and the house which signifieth the thing demanded or sought after, with the lord thereof, represents the Quesited.

2. You may easily know what house every question pertains to by the signification of the houses before-going; as if one should enquire concerning a brother, then you are to judge from the third house and the lord thereof, and see how he beholds the lord of the ascendant.

5. If concerning the fidelity or falseness of friends and acquaintance, of things hoped for or expected, then make use of the 11th house, &c. and so on for the rest.

Note. In all questions the ♀ is given to the lord of the ascendant, as co-significator with him.

CONSIDERATIONS before JUDGEMENT.

Before judgment be given upon any question, it is requisite to consider whether the question be radical or not, which may be discovered.

First. If the lord of the ascendant and lord of the hour be one, or of one triplicity or nature, the question is radical, and judgment may be given.

Secondly. When the first or second degrees of a sign ascend, do not give judgment, except the age, corporature, and complexion of the Querent agree with the sign ascending.

Thirdly. When the latter degrees of a sign ascend, it is not safe to give judgment, unless the Querent agree in years to the degree ascending.

Fourthly. When the ♃ is in the latter degrees of a sign, or in the way of being combust, it is dubious to give judgment.

Lastly. See that the 7th house and the lord thereof, be not afflicted, for if so, no credit will be gained by the question, because that house and the lord thereof, signifies the artist himself.

How any Thing demanded is brought to Perfection.

1. When the planet that denotes the Querent, and that planet that signifies the thing inquired after, are applying by a * or Δ aspect; or if they are going to a ϕ , this argues the business shall be effected.

When

2. When the significator of the matter inquired after shall apply to the lord of the ascendant, and be in his essential dignities, this signifies the business shall be perfected unexpectedly.

3. If the significators apply friendly from houses they delight in, or from signs they joy in, the business or matter sought after, comes to a happy conclusion.

4. When the promising planets dwell in houses proper and convenient, though there be no aspect, the matter may be brought to perfection.

Of MOLES, MARKS, and SCARS, of the QUE- RENT and QUESITED.

1. Consider the ascendant and the lord thereof, and what sign is posited therein; then on those parts of the body represented thereby, you may conclude there are moles, marks, or scars.

2. See what sign descends on the cusp of the sixth house, and what sign the lord of the sixth is posited in; and on those parts of the body represented, you will find two other moles or scars.

3. And by the sign the ♀ is in, you may judge there is a mark or scar, especially if that sign is afflicted by aspect, or presence of an infortune.

4. If the signs be masculine, it denotes the mark to be on the right side; if feminine, on the left side.

5. If the beginning of a sign ascends, or lord thereof in few degrees of a sign, the mark is on the upper part of the member; and if in the middle of a sign, or towards the latter end, moderate your judgment accordingly.

And in respect to the colour, judge according to the colour the planet signifies: it is an observation made by philosophers, that whenever there is a mark or mole in the head or face, it denotes another at some different part of the body. We have therefore giving the adjoining plate as an elucidation.

Of the Time of receiving a HORARY QUESTION.

The most eminent artists are agreed that the instant of time in which an artist understands the desire of any querent, he ought to take for the true and radical time, whereon to ground his judgment.

Also, if a letter be sent from any querent to an artist, let him take the time he opens the letter, and not the time when the letter came, unless he breaks it open immediately.

Of Resolving HORARY QUESTIONS.

FIRST HOUSE

Giveth judgment of the native or querent's life, therefore, if a question be demanded concerning life, consider if the sign ascending the lord thereof, and the Moon be free from misfortune;

fortune; that is, if the lord of the ascendant be not combust, or in conjunction, or opposition of the lord of the eighth, twelfth, sixth, or fourth house, if he be essentially strong in the ascendant or mid-heaven, or else in the eleventh or ninth house, in good aspect with $\mathcal{U}$, $\mathfrak{z}$, or the $\odot$ in the terms of $\mathcal{U}$ and $\mathfrak{z}$, it denotes long life to the querent; and otherwise, if contrarily posited; for the lord of the ascendant, or the ascendant unfortunate, or the $\mathfrak{D}$ afflicted, shews sudden evil.

SECOND HOUSE.

Shall the Native or Querent attain Riches?

Here you must consider the second house, the lord thereof, and the Part of Fortune. If there be any application between the lord of the second house, the $\mathfrak{D}$ or lord of the ascendant, or any translocation of light and nature between them, or the lord of the second fortunate in the ascendant, or lord of the ascendant fortunate in the second; if all the planets be angular or in good houses, or the $\mathfrak{D}$ or $\oplus$ in the second house, all these signify riches.

THIRD HOUSE.

Of Brethren, Journeys, &c.

If $\mathcal{U}$, $\mathfrak{z}$, or the $\mathfrak{g}$ be posited in the third house, or if the lord of the ascendant, and lord of the third be in $\ast$ or Δ , to the cusp of the ascendant, or

or the lord of the ascendant to the cusp of the third, it shews the agreement of brothers, success in journies, &c. Or if the ♀ be in the third, in * to the ascendant, this also shews harmony, or success in journies.

FOURTH HOUSE.

Of purchasing Houses, Land, Merchandize, &c.

Let the ascendant and his lord, with the planet from whom the ♀ is separated, represent the querent; the fourth house and his lord, with the ♀, the ground, house, merchandize, &c. desired; the seventh house and his lord, with the planet to whom the ♀ doth apply, unto the seller, &c. And if the lord of the first, and lord of the seventh be in 6, or apply to one another by friendly aspect; or if the lord of the seventh be in the first, or the first in the seventh, the querent shall obtain his desire.

FIFTH HOUSE.

Of Questions and Judgments appertaining to it.

If a woman desire to know whether she shall have children or not, see if the lord of the ascendant and the ♀ behold the lord of the fifth; or if any planet transfer the light of the lord of the ascendant to the lord of the fifth; the lord of the fifth well posited in the ascendant or tenth house, sheweth issue.

If it appears that the querent is with child, and you would know whether male or female, you are then to consider the aforesaid significators, whether they

they be in masculine or feminine signs, and by an exact collection of the major testimonies, you may pronounce judgment.

Or, by some authors, if the lord of the ascendant, the lord of the fifth, and the ♀ be in masculine signs, it shews a male; in feminine, a female. Or the lord of the fifth, lord of the hour and the ♀, if two of them be in masculine signs, a male; in feminine, a female.

SIXTH HOUSE.

Judgments of Diseases, &c.

At the time of the party's falling sick, observe the ascendant and lord thereof, the sixth house and lord thereof, as also what house and sign the ♀ is in, together with the *almuten* of the figure; these shall signify the disease, not omitting the gubernator. The seventh house and lord thereof, represents the physician; the first house and lord thereof, the sick person; the tenth house and lord thereof, the nature of the medicine; if the seventh house or lord thereof be afflicted, it is an ill omen. If the ascendant be afflicted by an infortune, or be combust, peregrine or in quartile, or opposition, to the lord of the fourth, sixth, eighth, or twelfth, the disease is in the head, or in those parts of the body which the planets signify in the sign then ascending, as may be known by the table, page 73.

As also the nature of the disease, &c. of which was I to write fully, it would make a considerable
volume

volume, but an intelligent artist will be able to judge by the concurring circumstances.

SEVENTH HOUSE.

Questions appertaining to the Seventh House are, Marriage, Law-suits, Contracts, Fugitives, Thefts, &c.

The artist gives to the querent, the ascendant and his lord, the $\mathcal{D}$ and the planet from which she doth separate, and the $\odot$ (in cases of marriage, if it be a man) for significator; but to the quesited, the seventh house and its lord, and the planet to whom the $\mathcal{D}$ doth apply, and $\mathcal{F}$: then observe, what application there is between the $\mathcal{D}$ and the lord of the ascendant, with the lord of the seventh, and the $\odot$ with $\mathcal{F}$; for if the aspect be a $\ast$ or Δ , the marriage shall be effected; but a $\square$ or $\mathcal{G}$, the contra. If the lord of the ascendant or $\mathcal{D}$ be in the seventh, and the planet from whom the $\mathcal{D}$ did separate, doth behold the planet to whom the $\mathcal{D}$ doth apply, or the $\odot$ doth behold $\mathcal{F}$, the marriage is like to come to pass. With respect to her riches, observe the planet in the eighth, and the lord of the eighth; for if they be well dignified, and the $\mathcal{D}$ apply to the lord of the eighth by a good aspect, then she is wealthy; and if a woman enquire about a man, use the same method, with variation of person, &c.

OF THEFT.

This is rather a disagreeable and dangerous part of the science, and therefore, when a question is demanded

demanded concerning theft, it is proper to examine whether the thing be stolen or not, before judgment be given; as follows:

If the ♀ be lady of the ascendant, and in the fourth, and the lord of the second in the seventh, or in the sign of the eighth, in 8 to the second house, at a * or Δ to the ♀, the thing is not stolen, but taken away in jest.

If the ♀ be in the seventh, in the sign of the lord of the hour, the lord of the hour being lord of the seventh, then are the goods not taken away, but mislaid and overlooked; but if the lord of the house of the ♀, separate from any planet, or the lord of the second do separate from any planet, it is stolen, and then you may proceed to judgment, as thus:

The ascendant signifies the querent.

The lord of the second, the thing that is stolen.

The lord of the seventh, the thief.

The fourth house, the place where the thing is.

If the significator of the thief be oriental, and in few degrees, it denotes youth, &c.

If the sign ascending, and the lord of the hour be both masculine, it is a man; if feminine, a woman; if one masculine and one feminine, two thieves, &c. But if I was to write at large on this subject, it would make a considerable volume.

EIGHTH HOUSE.

Of what kind of Death the Querent may die ?

In giving judgment of death, you must rightly understand what relation the querent hath to the quesited, whether it be a brother or wife he enquires after; then give the ascendant and his lord for the querent; and for the party sought, the sign of that house he is signified by, the lord thereof, and the ♃: if you find the lord of his ascendant in the fourth, or eighth, either from his own ascendant or of the figure, that position denotes death; and if the luminaries are in violent signs, or are afflicted by the infortunes, it denotes violent death.

NINTH HOUSE.

If a question is desired concerning success in a journey, or voyage, look to the ninth house, if it be strong, and good planets therein, or aspected of good planets, and if the lord of the ascendant and tenth be well posited, it is good; but if you find ♃ ♌ or the ☿ there, then is the way evil.

The lord of the ninth, with a bad planet, is bad, and no wealth shall be obtained by that voyage; ♌ posited in the ninth, intimates peril by pirates; ♃ there, signifies loss of goods, or sickness, the ☿ imports the same as ♌, but more deceitfulness.

TENTH

TENTH HOUSE.

May the Querent attain the Dignity or Office desired?

The first house and his lord signifies the querent, the tenth and its lord the place, office, preferment, command, or the like. If you find the lord of the ascendant, or the ♃ posited in the tenth, or the lord of the tenth, or the ☽ in the ascendant, and if they behold each other friendly, you may pronounce the desire will take effect; and if the lord of the tenth receive the lord of the ascendant, or the ♃, by good reception, the matter will give content and profit.

ELEVENTH HOUSE.

If a Question be demanded, Whether one should have the thing hoped for? Or shall the Querent's Friends be real or not?

If there be any amicable aspect between the lord of the ascendant and eleventh, or reception, or translation of light, or the lord of the ascendant be in the eleventh, or lord of the eleventh in the ascendant; these are good testimonies of obtaining the thing hoped for; if none of these are found, behold the ♃, and if she do not apply to the lord of the eleventh, the thing hoped for will not be obtained.

TWELFTH HOUSE.

A Question required concerning Enemies.

Suppose none is mentioned, behold the lord of the twelfth; but if any be mentioned, then behold the seventh and lord thereof, noting their application to and with the lord of the ascendant, of what aspect, and out of what houses; for if the lord of the twelfth behold the lord of the first, with ☐ or 8 out of the eighth, sixth, or twelfth; or out of those houses which have a ☐ aspect to the ascendant, or no aspect at all, then there is some secret enemies that do him mischief privately.

Some choice APHORISMS, and RULES for ELECTIONS, relating to most UNDERTAKINGS.

The D increasing in good aspect of the ☉, helps for journeys.

In all journeys, the greatest impediment of a planet is to be peregrine or retrograde.

It is bad in journeys to have 8 in the third or ninth, but much worse to have him in the second.

The lord of the ninth or third, in the first, the journey will be successful; but if strong and well aspected, the better.

In all journeys view the D, for she is a general significatrix of journeys.

When

When a ship sets sail, if ♀ ascend in ♄, the ship will be cast away if ♂ afflict him.

If you go to a prince or king, let a fiery sign ascend, and let the ☉ be in good aspect with ♀ or ♀.

Begin no building, the ☽ in ♄ or ♀, having south latitude descending, for if you do, it will soon fall.

The most fortunate time to begin buildings, is when the ☽ is in ♍, or when ♍ ascends, and the ☽ behold it, and the fortunes in good aspect to the degree ascending.

In marriages, the ascendant stands for the man, the seventh for the woman.

In which of those parts good planets are, it will be best for them.

Let not the ☽ be combust on the marriage day, for that signifies the death of the man, nor in the combust way, for that signifies an ill end.

It is very ill in marriages, if the ☽ apply to ♀ or ♂, though the aspect be never so good, for then there will be neither peace nor love between them.

In all marriages let the ☽ increase in light and motion, and let her have no ill aspect to the ☉, nor any at all to ♀ or ♂.

♀ is the only general significatrix in marriage, and therefore it is best to let the ☽ apply to her.

If the lord of the ascendant is weak, and the lord of the seventh strong, in the seventh, and he a commanding

manding planet, and in good aspect of δ , she will wear the breeches, and domineer over her husband.

I know one who had m ascending at the time of marriage, and δ and φ in m , and both combust, and in g to the δ , and it proved a very unhappy marriage.

Let not ι or δ be in the seventh, for that always makes the woman out of order.

Such as go to war ought to consider of coming home safe again.

For this end, let the $\odot$, $\mathcal{U}$, φ , or $\&$ be in the ascendant, or else they may fail of it.

If ι be in the ascendant, he will come again a coward, surprized with fear, and not fight.

If δ be there, he will either die there, or be dangerously wounded.

But if ι and δ be both there, you may be confident he will never return. If in the tenth, he will be taken prisoner, especially if the lord of the ascendant be in the twelfth.

Judge of the challenger by the ascendant, and so vary the houses accordingly.

But judge of the opponent by the seventh, and so vary the houses as before, the tenth being his fourth, and the fourth his tenth, &c.

It is not good to fight when the lord of the ascendant is in the eighth, for then there is danger of death.

The

The assailant always loses the battle, if the lord of the ascendant be an infortune, retrograde, or combust.

But if the lord of the seventh be so, the opponent is beaten.

When the $\mathfrak{D}$, $\mathfrak{h}$, and $\mathfrak{f}$ shall be joined together, there will be great effusion of blood.

What has been said of two fighting, is as well applicable to the plaintiff and defendant in a suit of law.

If any one go to the King, &c. let the $\mathfrak{D}$ be in the ascendant, in $\ast$ or Δ to the $\odot$ in the tenth house.

But if to a Bishop or Judge, &c. let the $\mathfrak{D}$ be joined to $\mathfrak{u}$ by body or good aspect, or $\square$, if it be with reception.

If to old men, let the $\mathfrak{D}$ apply to a $\ast$ or Δ to $\mathfrak{h}$, and from good places of the figure, the angles have greatest force.

In managing business with women, let the $\mathfrak{D}$ apply to $\mathfrak{q}$; if to mathematicians, accountants, or scriveners, to $\mathfrak{x}$; and so of the rest.

Some

Some choice APHORISMS, relating to HORARY QUESTIONS, very useful in the judicial Part of ASTROLOGY, collected from several Authors.

1. When you hear news, or else in questions about news, behold the lord of the ascendant, the ascendant itself, the ♀, and lord of the hour.
2. If the ☿, ♀ or ♂ be in the ascendant, or the lord of the ascendant with them, it is not true.
3. If ♃, ♄, or the ☉ be there, not afflicted, it is true enough.
4. If no planet be in the ascendant, behold the fifth house; and if any planet be there, judge by the former rules.
5. If no planet be there neither, view the lord of the hour, and see whether he be direct or retrograde, in what house he is, and to what planet aspected, and judge from thence.
6. If the ascendant be a moveable sign, especially ♊, then be sure it is false, saith *Haly*.
7. If the fortunes be in angles, it is like enough to be true; if the infortunes are there, it is false, unless it be bad news, for then it is too true.
8. For example, If it belongs to war, bloodshed or contention, and ♂ in angle, it is true.
9. But if ♃ be there, it is false, because ♃ loves peace.

10. Likewise if ♄ be angular, and the report be concerning death, imprisonment, or sickness, it is true, because they are of his own nature.

11. If in questions of war, the lord of the ascendant and lord of the seventh be in in ☐ or 8, no peace is to be hoped for or expected.

12. But if the lord of the ascendant and seventh be in * or Δ, a peace may be concluded by treaty, if they treat by such men as are signified by that planet, who is lord of the figure.

13. Venus in the first degree of ♊, at the 6 of the ☉ and ♃, or at any other great 6, causeth great rains.

14. If a question be demanded when one shall get out of prison or captivity, behold the ascendant, its lord, and the Moon.

15. The lord of the ascendant and the ♃ in the fourth, sixth, eighth, or twelfth houses, or in a fixed sign combust of the ☉, denotes long imprisonment.

16. Moveable signs hasten delivery, so doth the lord of the third in good aspect to the lord of the ascendant or the ♃, or the lord of the ascendant in the third so qualified.

17. If ♄ or ♂ be lords of the twelfth, and afflict the lord of the first, from the eighth or sixth house, he will die in prison.

18. If the ♃ is angular, or in the twelfth, or joined to the lord of the twelfth, he will continue long in prison.

O

19. But

19. But if the significators separate from ill aspects of bad planets, and apply to the ☉, ☿, ♀, or ♁ with reception, denotes speedy enlargement.

20. When a person comes to demand a question, it is possible to know what his thoughts are before he reveals them.

21. To this purpose, mind where the lord of the ascendant is, provided he is not combust, retrograde, in his detriment or fall, for then you must take the ♄, and the lord of the hour.

22. For if they, or (which is strongest of them) be in the first house, the querent comes about himself.

23. But if they are in the second, it is about his estate, goods, money, &c.

24. If in the first part of the third, he comes about some short journey; if in the second part of that house, about his brethren or kindred.

25. If in the first part of the fourth, about his father and mother, or some ancient body; in the second part about his house, farm, or ship, especially if it be a watery sign; in the third part, the end or conclusion of some business.

26. In the first part of the fifth, it is of children or scholars; in the second part, of joy or play; in the third part, cloaths or ornaments; in the fourth part, reports, letters, books or messengers, or about drinking, or merriment.

27. In

27. In the first part of the sixth, of sickness; the second, of servants; and the third, of small cattle.

28. In the first part of the seventh, it is of his wife or sweet-heart; the second, of his society; the third, of theft or goods lost.

29. In the first part of the eighth, of death; in the second part, of dividing inheritances; in the third, of debts.

30. In the first part of the ninth, of religion or laws; in the second, of journies or voyages; in the third, of dreams.

31. In the first part of the tenth, of kings; the second, of honours; and the third, of the queen's mother.

32. If in the first part of the eleventh, of mercantils or trading; in the second, of riches; and the third part, of friends.

33. In the first part of the twelfth, of enemies; second, captivity or imprisonment; in the third, of great cattle.

34. If the lord of the ascendant be weak or afflicted, then take the ♃; if the ♃ be weak, afflicted, or not in a sign of her own sex, then take the lord of the hour.

35. There are two significators specially in questions; first, the planet, which the lord of the ascendant is separated from; secondly, the planet the ♃ is separated from.

O 2

36. The

36. The general significator is the planet which hath most dignities in the ascendant, or in the 6 or 8 of the ☉ and ☽, if it was near at hand; or in the 6 of ♀ and ♀, if that was newly past.

37. Figures of Horary questions, are either true or false, according to the intent of the querent.

38. Love and hate cause error in judgment; the one magnifies trifles, and the other depresses matters of moment.

39. These Aphorisms, if rightly understood and managed, discover the whole mystery of resolving all manner of questions.

A ready way of computing the PLANETS Places, from an old Almanack (an Ephemeris,) from their respective periods, as follow :

The period of Saturn	is	59 years
Jupiter	-	- 83 and 1 day
Mars	-	- 79
Venus	-	- 8
Mercury	-	- 79
The Moon	-	- 54

A shorter but not so }
near the truth } $18^{yrs} 18^d 7^h 49'$

I shall however produce one of the D, within the compass of twelve years, that comes nearer the truth, than either of the above data. Suppose

1786. 1727
59 years added

1786 for $\bar{h}$.

Weaver's Ephemeris.

1727.
 $\bar{h}$ in ∞
 January 1, $5^{\circ} 15'$
 2, 5 22
 3, 5 29
 4, 5 36
 5, 5 43
 6, 5 50

White's Ephemeris.

1786.
 $\bar{h}$ in ∞
 January 12, $6^{\circ} 8'$
 13, 6 15
 14, 6 22
 15, 6 29
 16, 6 36
 17, 6 43

N. B. The 12th of January is equal to the first, on account of the new style intervening.

INTRODUCTORY OBSERVATIONS.

Wing, 1704.

♂ in 8.

January 1, 11° 2'
 2, 11 3
 3, 11 5
 4, 11 7
 5, 11 9
 6, 11 12

White, 1787.

♂ in 8.

January 13, 11° 22'
 14, 11 21
 15, 11 D 21
 16, 11 21
 17, 11 21
 18, 11 21

Wing, 1707.

♂ in 8.

January 1, 25° 54'
 2, 26 4
 3, 26 15
 4, 26 26
 5, 26 38
 6, 26 51

White, 1786.

♂ in 8.

January 12, 28° 26'
 13, 28 D 16
 14, 28 16
 15, 28 17
 16, 28 19
 17, 28 23

White, 1779.

♀ in 8

January 1, 20° 5'
 2, 19 D 30
 3, 18 55
 4, 18 19
 5, 17 43
 6, 17 6

White, 1787.

♀ in 8.

January 1, 16° 18'
 2, 15 D 39
 3, 15 1
 4, 14 24
 5, 14 48
 6, 13 13

Wing.

INTRODUCTORY OBSERVATIONS.

III

Wing, 1707.

8 in 18.

January 1, 15° 32'
2, 14 32
3, 13 30
4, 12 29
5, 11 35
6, 11 49

White, 1787.

8 in 1 and 18.

January 12, 29° 1 26'
13, 0 18 25
14, 1 28
15, 2 34
16, 3 42
17, 4 52

Before I proceed to the computation of the Moon's place, it is requisite to observe, that the signs are numbered for the greater ease of calculation, as thus,

0 1 2 3 4 5 6 7 8 9 10 11
♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓

Suppose I want the Moon's place for the year 1787, I look into an Almanack of twelve years back, and from the first of January, I deduct 57 days, which brings it to the 27th of February, on which day the D is in

10^s 5° 32' in 1775

to which

4 1 8

[ist of Jan. 1787.

2 6 40 the D's place on the

as appears nearly 2 6 43

3 difference only.

1775

Feb. 28th the D in $10^s 20^o 23'$ Jan. 2, $2^s 11^o 36'$
 add 4 1 8

2 21 31

March 1 11^s 5^o 11' Jan. 3, 3^s 6^o 25'
 add 4 1 8

3 6 19

March 2 11^s 19^o 50' Jan. 4, 3^s 21^o 5'
 add 4 1 8

3 20 58

March 3 0^s 4^o 11'
 add 4 1 8

4 5 19 Jan. 5, 4^s 5^o 28'

March 4 0^s 18^o 11'
 add 4 1 8

4 19 19 Jan. 6, 4^s 19^o 28'

By

By this method, proceeding day by day, you may compute all the planets places very nearly, and sufficient for common purposes, to give the young Astronomer an idea of the motions of the heavenly bodies. By this method of computation, you may go through a whole year's requisites of an Almanack in about two day's time; but was you to go through all the equations, with Meyer's tables, it would take up a person a whole year's time.*

The PLANETS mean distances from the EARTH in English miles.

Diameters in miles.

Sol,	95 million of miles,	883,100
Luna,	240 thousand miles,	2,162
Mercury,	95 million of miles,	3,224
Venus,	95 million of miles,	7,598
Mars,	145 million of miles,	5,250
Jupiter,	494 million of miles,	79,287
Saturn,	906 million of miles,	79,076
	The Earth's diameter,	7,921
	Saturn's ring,	184,496

* These cycles were found among the papers of the late Mr.-SAMUEL CLARKE, well known among mathematicians, for his several publications, and his reviewing the mathematic part of the Critical Review, and Town and Country Magazine; till his infirmities rendered him incapable, for about a year before his death.

TERMS OF ART,

Which ought to be understood by the

A R T I S T.

ACCIDENTS—mean the most remarkable chances that happen in a man's life.

Acronical—belonging to the evening.

Æstival—belonging to the summer.

Alcochoden—the giver of life.

Almuten—lord of the figure.

Anareta—a cutter off.

Animodar—to rectify nativities.

Apheta—the giver of life.

Apherism—a general rule.

Application—of planets three

First, when a planet swift in motion applies to one that is more slow, they being both direct; this is called direct application.

Secondly,

Secondly. When they are both retrograde; this is deemed an ill application.

Thirdly. When one is direct in motion, and the other retrograde; this is no good application, but not so bad as the last; this is called a retrograde application.

Ascendant—to arise—the angle of the east.

✓ *Ascensional difference*—is the difference between the right and oblique ascension or descension.

Aspect—to behold.

Aximent—lame or weak.

✓ *Befieging*—is when a planet is between the bodies of ♃ and ♂.

Cadent—falling or weak.

Cardinal points—the angles of the 1st, 4th, 7th, and 10th houses.

Cardinal signs—♈, ♉, ♊, ♋.

✓ *Cazimi*—is when a planet is within sixteen minutes of the ☉'s centre, in longitude and latitude. *Libly 151.*

✓ *Circles of position*—are great circles of the sphere passing by the intersection of the horizon and meridian, and through any degree of the ecliptic or centre of a star.

Civil day—24 hours.

✓ *Combustion*—a planet is said to be combust, burnt, or scorched, when he is not 8° 30' distant, either before or after the ☉.

Commanding signs—are the first fix.

Colours of the Syn. P. & Planets—Common Libly 153

Common signs— Π , m , $\dagger$, $\times$.

Cosmical—stars that rise with the $\odot$.

Culmen Cæli—the highest point in the heavens that a star can rise to.

Cusp—the beginning or first point of a house.

Daily motion—the progress a planet makes in twenty-four hours.

Debilities—certain affections of the planets, whereby they are weakened.

Decanate—is one third of a sign or 10° .

✓ *Declination of a planet*—is his distance North or South from the equinox.

Decumbiture—the moment when a disease invades a person.

Detriment—loss or damage.

Dexter aspect—towards the right hand.

Digit—a 12th part of the diameter of the $\odot$ of D .

Direction—Dignities—advantages whereby a planet's virtue is increased.

P. Page 147

Dragon's Head and Dragon's Tail—two opposite points where the D 's orbit cuts the ecliptic.

Dysis—the seventh house.

Elongation—a planet's greatest distance from the $\odot$.

Emersion—the coming forth or out of darkness.

Enneatical—every ninth year or day.

Epact—

Epaēt—the D's age the beginning of the year.

Ephemēris—a diary or day book.

Epicycle—a little circle whose centre is in the circumference of a greater.

Epocha—a root or beginning.

Ereā a figure—is to divide the twelve houses aright, &c.

Face—the third part of a sign, or ten degrees.

Fiery Triplicity—see page 12.

Flux and Reflux—ebbing and flowing of the sea.

Fixed Signs—see page 13.

Fortitudes—influences of the planets made stronger by being well posited.

Fortunes—the two benevolent ones are ♃ and ♀.

Frustration—is to be understood, when a light planet applies to the aspect of another more ponderous, and before that aspect is accomplished, the ponderous one meets with the aspect of some other.

Fruitful Signs—are ♄, m, and ♀.

Geniture—the moment of time an infant is brought into the world.

Horary Question—a question asked at a certain hour.

Haiz—

✓ *Haiz*—when a masculine and diurnal planet in the day is above the earth *.

✓ *Horoscope*—the utmost bounds of a thing *Sibly 153*.

✓ *Hyleg*—the giver of life.

Hypogeon—under the earth.

Imum Cæli—the bottom of Heaven, or the fourth house.

✓ *Increasing in Light*—is when a planet is departing from the ☉.

Infortunes—♂ and ♀.

Ingress—an entrance upon or going into.

Jays of the planets—certain dignities happening to them.

Julian Year—so called from being calculated and rectified by Julius Cæsar.

Knot on the Log-line—a distance of fifty feet.

✓ *Latitude*.—a planet's distance either North or South from the ecliptic; in geography, the distance of the equator from the point right over head.

Light of Time—is the ☉ in the day, and the ☾ in the night.

Light—a planet is said to be light, when his motion is quicker than that he is compared with.

* Or a feminine nocturnal planet in the night time under the earth.

Longitude—

✓ *Longitude of a Planet or Star*—is its distance from ♄; but in geography, the distance from the first meridian.

Lord of the Year—is that planet that has most fortitude in a revolutionary figure.

Lord of the Geniture—is that planet that has greatest strength at a person's nativity.

Lord of the Hour—the planet that governs the twelfth part of the day or night.

Masculine Planets or Signs—see the account of them, page 13.

Matutine—belonging to the morning.

Medium Cæli—mid heaven, the tenth house or angle of the south.

Moveable Signs—are ♈, ♊, ♍, ♋.

Mute Signs—are ♉, ♌, ♎.

Natural Day—the space of twenty-four hours.

Natural Year—is 365 days and almost six hours.

Nativity—the true time of any person's birth.

Nodes—signify the Dragon's head ☊ and tail ☋.

Northern Signs—the first six are called so.

Obeying Signs—are the six last signs.

✓ *Oblique Ascension*—is that degree and minute of the equinoctial which rises with the center of the ☉, ☿, &c.

✓ *Oblique Descension*—is that part of the equinoctial which sets with the center of the ☉, &c.

Occidental—

✓ *Occidental*—belonging to the West, the seventh house is called the West Angle in Astrology; and is descriptive of a planets rising after the Sun.

Occultation—a hiding from our sight.

✓ *Oriental*—belonging to the east; the first house is called the East angle in astrology; and distinguishes a planet rising before the Sun.

Olympiads—a space of four years, by the Greeks.

Opposition—is when two planets are distant 180 degrees. *Parallels.* *Sibly 403. 404.*

✓ *Peregrination*—is when a planet is posited in a sign wherein he hath no essential dignities, neither house, exaltation, triplicity, term, or face; as a stranger, or one out of authority *Sibly 150*

✓ *Pole of Position*—the pole of the world above the circle of position of any star or planet.

Primary Planets—are γ , η , and δ .

Primum Mobile—is the tenth sphere.

✓ *Prohibition*—is when one planet is applying to the ϕ of another; and before this is accomplished, another planet conjoins the former, and so a prohibition is formed. *See Sibly Page 149.*

Promitors—to promise or engage to bring somewhat to pass.

Prorogator of life—the same as Hyleg.

Querent—an enquirer, or one that demands a question.

Questued—

Quested—the party or thing enquired after. *Raph. Nation.*

✓ *Reception*—is when they are in each others dignity. *Sibly 404.*
ties, whether in house, exaltation, triplicity, term, or face. *Sibly 150*

Reflection—a redoubling of an action.

Refraction—a breaking back or again.

✓ *Refragation*—is only this, one planet applies to the aspect of another, and before he becomes retrograde. *the aspect is accounted*

Rectify a Nativity—is to bring the estimate time to the true.

✓ *Retrograde*—is when a planet apparently moves backwards in the Zodiac.

✓ *Right Ascension*—is the degree of the equinoctial accounted from the beginning of ♈.

✓ *Separation*—when two planets have been in ♀ or partile aspect, the lighter is going out of half their orbs. *See Sibly Page 148*

☿ *Sinister Aspect*—towards the left hand.

Slow in Motion—is when a planet's diurnal motion is more than the mean motion,

Succedent Houses—are the 11th, 2d, 5th, and the 8th.

Sun Beams—a planet is accounted under the Sun beams till he be separated 17 degrees from him.

✓ *Swift in Course*—is when a planet moves more than his mean motion in 24 hours—and flow in motion when he moves less.

Significator & Indesignicator. Sibly 163.
Translation—

✓ *Translation*—is when a light planet separates from a ponderous one, and immediately applies to another, superior; and so translates the nature of the former to the latter. *Sibly 150.*

Vespertine—when a planet sets after the Sun.

Violent Signs—are ♄, ♀, ♃, ♄, ♅, ♆, ♇.

✓ *Void of course*—is when one body separates from the body or aspect of another, and applies to no other whilst he is in that sign. *Sibly 151.*

Watch—a sea phrase, four hours.

Watry Triplicity—are ♊, ♋, and ♌.

A S T R O N O M Y

A N D

ELEMENTARY PHILOSOPHY,

TRANSLATED FROM THE LATIN OF

PLACIDUS DE TITUS.

P A R T I.

ARGUMENTS drawn from the PHILOSOPHY of the
HEAVENS.

IT is impossible for the efficient heavenly causes, (as being so very far distant from things below) to influence sublunary bodies, unless by some middle instrumental virtue, by which they are united to bodies, subjected, or simple, or both. There can be no action in the subject, which is not affected by some active virtue: for the effect might be produced in the subject, without any efficient cause, which is the reason, we say, that the instrumental cause of the stars is light, and that this only is sufficient to produce all the four primary

Q 2

mary

mary qualities; by which they arrive at the whole species of natural effects; by motion the stars apply this light, and we reject a secret influence as superfluous; nay, even impossible.

2. The chief properties of the light of the stars are two, (viz.) intension and extension, the less principal colours, which the very senses shew are found in the stars; nor is it to be concluded from thence that the stars are corruptible, at least, with regard to the whole, for the strange phenomena, which very frequently appear to us, demonstrate that there are changes in the heavens; for colours may be found in incorruptible bodies: in short, nothing is visible unless it have a colour. The other properties in the stars are figures, local disposition, brightness, and dimness; local motion is a kind of passion wherewith they apply, increase and diminish their light, rise, set, and recede, near and at distance.

3. The stars neither act nor suffer alternately in the heavens; they only receive light from the sun, which alteration they communicate to us from the proper colour of each of them: but they vary their actions in the inferior subjects, in proportion as they act together with equal harmony; and this is sufficient for the whole difference of effects.

4. Though the stars, by their motion in the heavens, alternately change their constitutions, and have a determinate degree of intension, and a definite quantity of extension of their light, they do not

not act upon those inferiors, according to the true and real intension and extension of that light which they have in common, but only according to the apparent; in respect of which they join those passable bodies: for this reason, the stars act upon the sublunaries only according to that degree of intension, and quality of extension of light, by which they are united to the stars, as from things sub-jected; the less are intension and extension; but their action is the same, with respect to that extension to which they are opposite; as we very plainly experience in the ☽. They influence according to the situation and parabolaſe to the passable subject. Invisible eclipses have no influence or surprising phenomena; they act only upon those provinces in which they are seen: so that the stars, where they do not rise, are inactive.

5. The stars are indeed the universal cause, and indeterminate, as to their specific and individual effects; but are determined according to the variety of the passable subjects and nearest causes: as the ☉ melts wax, dries up the mud, whitens it, blackens the human skin, with man produces man, a lion with a lion, &c.

6. The stars cannot be the signs of effects, if they are not also the causes; wherefore interrogations, in the manner of the ancients, have no place in nature, unless perhaps in eminent effects, in which they move the approximate cause of natural effects; they also move the parts, organs and members of the passable

passable subject in the foetus; they respect the parents, sex, number, figure, &c. The present state of the planets approaches to the actual effect, according to a pre-ordinate and pre-existent power, and therefore they are the cause or con-cause, not barely signs, but the constellations, which for the present bring their effects to act, are the same as the causes of pre-ordination; and so of death, &c. For unlike causes cannot bring to act the dissimulas pre-existing, according to the power of the effects.

7. And since, to distinguish and know the effects of any star, it is necessary to know the difference, nature and order of those effects, according to the foundest philosophy; after laying down the first principle of all things, Matter, and substantial, from the primary and compound qualities, we distinguish all these into two principal kinds, viz. into the passive or feminine, and the active or masculine. To the first sort, we again call in matter and quantity, or quality, so far as it is passive, with all the other qualities which are derived from its moisture, dryness, rarity, density, lightness, &c. For the masculine sort, substantial and material; from smell, sound, the active virtue of the compound, &c.

8. We call commixion a union of altered miscibles, but we add, perfected by the efficient of the superiors, Order and Nature, that is, by a celestial quality, on which the connection of those miscibles depends; whence the compounds, which have a larger

larger and more perfect connection with the miscibles, and consequently a more intense celestial quality, are more perfect; such as have a less, the contrary.

9. The virtue of the compound, or the qualities, which, indeed, with respect to the great number, variety, and effects, deserve our admiration, we do not call elementary; nor proceeding from the elements, but celestial qualities, which are altogether derived from the heavenly light; wherefore, the elementary celestial qualities are of different kinds: and though the stars may produce elementary qualities in their alternate transmutation, they still produce others more excellent, whereby they attain the production of the whole species of the compounds.

10. The vital heat and radical moisture in animals, we agree with Aristotle in terming qualities entirely celestial, produced from the nature of ☉ and ☽, with the concurrence (which cannot be denied) of all the other stars, from which a distinction is made of so many different compounds, though of a nature opposite to each other, that the *luminaries*, with the *malifics*, generate the poisonous, or the hostile, instead of those that engender with the benign, and on the contrary; whence the antipathies and sympathies of things are mutually derived.

11. The qualities, both of the compounds and elements, are at first powerful, at least, according

to nature; then active: but those that are active have their existence by the motion of the successive being; for they successively come forth to action from their powerful stations: for which reason they are again restored to their co-natural state of actual qualities.

12. From the vital heat and radical moisture of the animal power, arise sensitives, appetitives, dejectives, relentives, and each as its exercise and action; wherefore those powers have first a powerful, then an active existence.

13. Those qualities are extinguished in a twofold manner, naturally and violently. First, by a final assumption of a pre-existing power in an extreme old age; secondly, by a violent extinction, exhibited by a different concurrent cause.

14. The powers employ their influence on matter, suitable to every one of them; the sensitive on objects, the vegetative on elements; which, the more perfect they are by the concoction of mixture, the greater and quicker is their nourishment; for it is converted with greater care and perfection, into the substance of the animal, &c.

15. There are four principal colours, viz. white, black, light, and darkness; by light, we do not mean that which is diffused from the ☉ and from fire, but that colour which arises from the intension of that light, which is almost like gold; by darkness, its prevention. But there are colours, some celestial, which are composed of heavenly qualities, others elementary

elementary of these elements; but equal possibilities flow from their alternate permixion; white is a colour merely passive, light an active.

16. The stars, though they never cease from action, and causing an alteration in things below, yet from that change they produce no remarkable effect, except in familiarities. We call the familiarity of the luminaries meeting with power, proportional by an influx motion. Under the name of luminaries, we understand not only all the stars, but likewise uncommon phenomena; and we exclude every other place in the heavens which is void of light, for it is by light only the stars influence, as hath been said before. By the power of the conjunctions, we exclude from the familiarities those stars which cannot, by any means, be conjoined together; but it is plain that the familiars have not their being in the heavens, but in the inferior passible subject.

17. Authors treat of the various and different distinctions of the celestial houses, whereof we only approve of that which Ptolemy places by the two temporal houses: we reject all the rest as vain, and quite inconsistent with nature.

18. The signs and houses have a real distinction, not in the heavens, but in the inferior passible subject, according to its manner of receiving the influx of the stars; the signs likewise have a true and certain sex, but uniform and masculine, by an influx, proportioned to the places where the active

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quality commences; feminine where the passive, which we shall mention hereafter.

19. From the intension of the light, proceeds an active quality; from its extension, a passive; in short, every natural principle of an active virtue, has its birth from the intension of light; but the principle of a passive virtue, from extension. For this reason, the substantial material, Form, and all the qualities active in kind, are referred to Sol; but to the Moon, that principle, Matter, and all its qualities, passive in kind.

Hence it is manifest, that the Sun has an active virtue, by reason of the intension of his light; but the Moon, a passive, by reason of extension, though, in reality, there is intension and extension in both; but in the Sun, intension is prevalent, and in the Moon intension is inconsiderable, and extension prevails; and as by the increase and decrease, it shews us the various quantity of its light in things, it augments and diminishes matter and moisture.

20. The variety of colours in the stars produce a diversity of effects. Thus the colour of the luminaries—☉ or of gold, is possessed of an active virtue, the same as the intension of light, for it proceeds from the intension of light; and, as it were, from the approximate cause. White possesses a passive virtue, as does extension; but these two primary colours relate to effects of a simple nature which are excellent; such as material substances, &c. The other colours in the stars, are the cause of

of specific qualities; so the blue and yellow, such as are in γ and η , which are a mixture of white and gold, give signs of a temperate nature between heat and cold, or moisture; in the blue, heat is predominant; in the yellow, moisture; and therefore these two planets confer that which is good, useful, and pleasant: the former is masculine, by reason of the too great heat; the latter, feminine, owing to excess of moisture. Lead and fiery colours, such as are in ν and δ , shew an intemperature, cold and dry in ν , hot and dry in δ ; ν is rather cold than dry, and therefore masculine; δ more dry than hot, and therefore effeminate.

21. But in general, effects, according to their nature, property, passions, motions, &c. imitate their cause; for the manner of acting follows that of being. As the work of Saturn is unpleasant, rigid, cold, dark, and black, his motion slow, &c. nay, more, from the passions of the luminary which proceed from local motion, follow passion in the effects; as from access and recess, follows the access and recess of the passion; and effects from its near and distant situation; the near and remote action is derived from its inception; the beginning of the action from continuity; from its increase, the increase.

22. From the access, and near situation of the stars, follows the increase of the luminaries, with regard to extension; and from the increase respecting extension, follows a still greater intension of the luminary,

nary, according to the degree, at least in the effect. From the increase of the luminary, with regard to extension, follows an increase of moisture: from a greater increase of the luminary, follows a greater heat; and so in every one of them. Aristotle's Second General Treatise, page 56, in his researches into the cause of the perpetuity of the rise and fall of things, informs us, that not only one inference may assign the cause of this rise and fall, but also that which contains different motions, to which the cause accede and recede, are near or distant in their constitution; and their access, and near situation, is the cause of generation; their recess and distant situation, of corruption.

23. There is a formation of four conjugations of the manner of starry influence, viz. in the luminary's increase and near situation; in its near situation, decrease, and distance; and in its distance and increase. By these conjugations are constituted four quarters; First, in the world, which are the circuits of the stars by day from East to South, from South to West, from West to the lowest, and from the lowest to the East. Secondly, in the Zodiac, and the annual seasons, from φ to ε , from ε to ζ , from ζ to φ , from φ to ε .

24. There are four retrospects of the planets to the Sun; from the apogee of the epicycle, towards the first station (in the D towards the second decatom); from the first station to the peregee;

gee; from thence to the second station (in the D towards the second decatom), at least, as far as the apogee. From these are derived an excellent reason, why the three superiors are supposed to be stronger; if they are to be matutine or eastern, from the ☉; the three inferiors vespertine, or western; for then they have a greater degree of light, in which consists their virtual influence, and then they are called eastern; but western, if otherwise. Every one knows how largely, yet, to no purpose, authors have treated of the orientality of the planets.

25. From the cardinal points of the world, and the Zodiac, the stars begin to influence the four primary qualities; from the most inferior and tropic of ♊, moisture; from the East and ♋, heat; from the culminate and tropic of ♌, dryness; from the West and ♎, coldness; but by all these means, the stars, though they have their nature absolute in themselves, they nevertheless produce all the four primary qualities, though with a difference, on account of the diversity of the nature of the stars; but they continually increase the qualities they produce, by advancing successively to the opposite points; such is the reason they likewise lessen the contrary quality.

26. From these, it is inferred, that the influx and rays of the stars, depend on real motion and illumination, not on the quantity of the heavenly space, nor the situation, and therefore the stars in
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the falling houses are weak; in the succeeding, strong; in the cardinals, strongest, &c.

27. All the active qualities, whether of the elements, or of the compounds, depend on the ho- rary extent of the stars round the world; but be- cause the duration of things are various, annual, monthly, and diurnal, with which Ptolemy agrees in his Chapter of Things that have no Nourishment, and the Second Stagyrite and General Treatise, page 5, they are diurnal, as being the first and immediate in the order of the work; for in the order of per- fection they are the lowest, and the annual dura- tions are in the first place, by reason of their per- fection.

28. The virtual qualities of the elements depend on the latitudes of the stars in the Zodiac. The vital qualities of such as live through months and years, depend on the Sun's place in the Zodiac, and the Moon, in respect of the Sun, as from present causes, but are pre-ordained by the Sun's bearing round the world, and by the Moon round the Sun: whence the motions of the directions and progres- sions are derived.

29. The differences of the celestial qualities that be in the compounds, are both vital; and those that are not dependant on the various congressions and familiarities of the luminaries, with the other star, both erratic and fixed; on the different places in the Zodiac, so far as they are of a different nature; for from the simple places, both in the Zodiac, as well

well as round the world; that is, (if they are thus considered) the primary qualities of the elements are derived.

30. The true moment of the day, on which any one is born, laying aside all opinions of authors, is when the fœtus becomes independent. On its finitimate cause, or its ministry, an immediate influx takes place. At the constitution of the celestial moment, there is no need of its longer perseverance, to make the effects the cause of preservation; for this is impossible; but it is sufficient that it concur with the nearest causes, to confer being, and the co-natural qualities: for so it is, that he who is born, throughout his whole life has a reference to, and, as it were, represents the effects; and as a stamp resembles the seal, so does the constitution of the stars his nativity.

31. The stars insert their power in an animal, and the virtual qualities in certain latitudes of a shorter time: these they pre-ordain with effect. The accidents naturally active, operate at their appointed times to the conclusion of life, and begin at the moment of the nativity; but they are the latitudes of days and months, and pre-ordain successively, therefore orderly, and in co-operation; and they are ready to act at the time pre-ordained, when the favourable constitutions are the same as their causes of pre-ordination; for dissimilar present causes cannot produce any effect but what agrees with them.

32. In the constitution of the stars, the natives are said to continue immoveable, as well as the significators and promissors of effects; and this only, by reason of the retrospect of that nativity's temperament to those places: for while the stars concur with the nearest causes in conferring existence, they imprint on that animal so many degrees of their qualities, as they effect from those places in which they are found; and therefore that animal is opposite all its life to the places of the stars of its nativity, as being always immoveable.

33. But as there is a double motion of the stars, that is, under the *primum mobile*, and round the world, by which, as we have said, they influence, we must consequently suppose, that the significators rule over things subjected to them by this twofold (or double) motion, to wit, under the *primum mobile*, and round the world. So in the former moderation, the significators remain immoveable in the world, *i. e.* in their horary circles of position; the latter are in a state of immobility in the places immediately under the *primum mobile*; the promissors in the former dominar remain immoveable under the *primum mobile*, but are moved with their parts of the Zodiac, to the horary circle of position of the same significator. In the latter moderation, they remain immoveable in the world, that is, in the horary circle of position, but are moved in a manner immediately under the *primum mobile*,

mobile, to the moderator's place taken under the *primum mobile*.

34. We say that the signifiers continue immoveable in their mundane situation. By mundane situation we mean the horary circle, *i. e.* (according to Ptolemy) of unequal hours, not the circles of position which pass through the common sections of the horizon and meridian, as will appear more fully hereafter. Likewise, when we say that the signifiers in the former moderation remain immoveable, in such a situation, we do not exclude the change of declination; we mean that the moderators should always continue and advance by their own real and natural way; as if we speak of the Sun in the ecliptic, or the Moon in her circle, constituting the Dragon, in which she is in perpetual motion, and in which she successively alters her latitude.

35. The Sun, when it is found in the space of the crepuscules, before rising and after setting, does not remain there immoveable under the horary circle; but in the crepusculines, parallel to the horizon, in which it always affords us the same degree of the intension of light, from which equality of the intension of light, it is said to continue immoveable; for if it should, with regard to us, in the degree of the intension of light, it could not be said to remain immoveable, but would be in a state of motion. In the remaining space of obscurity, the Sun must be directed, with a reference from the limits of the crepuscules to the lowest, as if we should say, from

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the proportionable division of the obscure arcs, there were seminocturnal arcs. This will be more fully shewn hereafter.

36. Moderators of things are five, viz. the Sun, the Moon, *Medium Cæli*, Horoscope of the Country, and the Lunar Horoscope; every one of these moderates its own proper species of things, that it cannot attain to that which relates to the other: it is necessary to observe this, that we fall not into error and confusion.

37. The Aphetic places of the world, or those wherein are received the moderators of life, are five, viz. the House of the East, the tenth, then ninth, the seventh, and eleventh; in any one of which the Sun being found, always becomes the moderator of life; but if he is absent, the Moon, &c. according to the doctrine delivered by Ptolomy in his third book, which we ought to follow so rigorously, absolutely, and without the least exception whatever, that, whoever, by neglecting the luminaries, if in the Aphetic places, should receive the horoscope of the moderators of life, would be guilty of a very great error, and would be unworthy of the name of a professor of the true and natural Astrology.

POSITIONS from the SECOND BOOK.

38. There are two motions of the stars, whereby they influence those inferior, that is, under

under the *primum mobile*, and round the world; but familiarity is nothing more than a proportional influx, exhibited by the motion, as has been said. It necessarily follows, that there are two kinds of familiarities of the stars; the one under the Zodiac, the other round the world: these two kinds of familiarities are delivered by Ptolomy in several places; first, in the *Almagest*, Book viii. chap. 4. in these words:

“ It remains now to write of their aspects : of these, therefore, (excepting those that have a mutual formation, and are thought immoveable, as when in a right line or triangular aspect, and others of the like) some are affected to the planets only, and the Sun and the Moon, and parts of the Zodiac; some only to the Earth; some to the Earth, together with the planets and the Sun and Moon, or parts of the Zodiac,” &c. From which words, it is evident, that Ptolomy places these two kinds of familiarity, viz. in the Zodiac, and towards the Earth, that is, towards the world.

In the *Quadripartite*, in the beginning of the first book, he speaks thus: “ There is one which is first, both in place and power, whereby we discover the configurations of the Sun and Moon, and motions of the stars, both towards themselves and the earth,” &c. Again, book first, “ The stars are said to appear in their proper forms, &c. when every one of them are con-

“figured with the Sun, or even the Moon, in
 “the same manner as their houses are with those
 “of the luminaries, as Venus in the Sexangular,
 “configured with the luminaries, but the Vespertine with the Sun,” &c. Venus never has the
 “* to the ☉ in the Zodiac, as it can only be extended
 by it 48°; wherefore, unless any one will say that
 Ptolomy was ignorant of this, (which is absurd)
 he must of course say, he spoke of the Sextile
 in the world. Likewise, in the third book, of
 Aphetic places, he says, “As we are first to sup-
 “pose those Aphetic places, in which it is abso-
 “lutely necessary to find that which is desirous,
 “obtain the jurisdiction of presiding over life, as
 “round the Horoscope, from the five parts first
 “immerging above the horizon, to the other
 “twenty-five succeeding; and that which con-
 “joins these thirty parts with dexter hexagonal
 “rays, is called the place of the Good Genius.
 “Likewise with quadrangular, or the highest part
 “of heaven above the earth; and with trigonal, &c.
 “and from no other places.” It is evident,
 Ptolomy was of this opinion.

39. The familiarity in the Zodiac, is the proportionable influx of the stars by local motion, whereby they are able to effect a favourable conjunction. That these familiarities happen and are powerful only among the stars, which are there in motion, but are powerful to the cardinals and rest of the houses, we absolutely deny; for omitting other reasons, the stars move not to the cardinals, by

by advancing above the Zodiac; which is the reason they do not effect any proportional distances to those cardinals, but the rays are no more than proportional distances, &c.

40. The familiarities of the stars in the world is a proportionale influx of the stars, agreeable to motion round the world; and they happen, and are efficacious in the proportional division of the diurnal and nocturnal arcs, and no other way.

41. But because the stars have a mutual motion under the *primum mobile*, and round the world, it happens that they mutually contract both kinds of familiarity; as Ptolomy in the place already cited insinuates. But familiarities, taken in any other manner, and in any other circle, even in the equator, (according to the opinion of Maginus) are entirely reprobated, and to be rejected.

42. These two kinds of familiarities being given, we say, that in every kind, neither more or less, then nine species are found, which are Δ , $*$, Q , $\square$, Δ , Sqq , Bq , 8 , and parallels called by some Antiscions, which Kepler, by an exquisite and plain reason, has selected from their concurring harmonies. Of these familiarities, the Sextile, Quintile, Trine, and Biquintile, are benign; the Quadrate, Sesquiquadrate, and Opposition malign; the rest indifferent with the fortunate stars, and equally so with the unfortunate.

43. The latitudinal stars do not commit all their virtual influence to the ecliptic, but preserve it

it among themselves; and their greater or lesser proximity to the ecliptic, adds not, nor lessens their power of acting: the ecliptic cannot act without the stars, but the stars have their activity in themselves wholly independent on the ecliptic.

44. The stars alternately conjoined, do not acquire greater or lesser powers to act in a favourable conjunction, which falls out when another is found within the sphere of the other's activity, from a greater or less alternate proximity; but we only say, that their active virtues are the more or less conjoined. Under the name of the Sphere of Activity, we understand those that Ptolemy has placed, in Jupiter twelve degrees, in Venus eight degrees, &c.

45. But the stars which are found in the same partial longitude, we do not call conjoined in a favourable conjunction, if their alternate distance be greater by latitude, than is their sphere of activity; as ♀ with 8° of south latitude, is not favourably conjoined with ♄, having a northern latitude, though they are found in the same degree and minute of longitude; they may indeed be said to be conjoined by virtual conjunction, if they ascend or descend in the same horary circle; or cardinal, which is one of the species of mundane aspects.

46. The stars therefore should not be cardinally placed; nor even those that are fixed with the other planets, if the latitude distance from the circles

cles of position be greater than their sphere of activity; nor ought any difference to be made between the aspects of the natural constitution, and those produced by the motion of direction in preserving the latitude, as Argol thinks, there being equal reason in both cases.

47. In defining the intermediate rays, the half latitude in $\star$ and Δ is not to be observed, nor re-jected in quartile, as Blanolinus has taught, whom some authors imitate: but the latitude of both aspects are to be observed; for the rays are to be projected from the body of one to that of another, as it happens that these stars are found by latitude; so that in whatever latitude the planets are, they emit and receive the rays in proportional distances, taken with regard to longitude; as the $\star$ in the distance of 60° , the $\square$ in 90 , &c. We would have this always observed, both in the daily motions of the planets, as in the directions and progressions, wherein the significators advance by their own real and natural way, on which they receive and emit the aspects; and in all the motions of the stars.

48. The fixed stars that are in a favourable conjunction with the planets, effect with them: the other aspects in the *primum mobile*, which otherwise have no effect. The same must be supposed of their number and mundane aspects.

49. The rays in their kinds, from the brevity or longitude of the ascension of the signs, do not alter their nature from the fortunate to the unfortunate, or the contrary, as its generally supposed by authors; yet it may be, that the quadrate in the Zodiac, is either Δ or $\ast$ in the world, or the contrary: but then every one has its effect according to its nature in both kinds, or it may be, they alternately moderate each other; but if these rays be found by the favourable stars, they doubtless produce happiness; if by the unfortunate, otherwise.

50. That which is vulgarly termed antiscions, we call parallels in the *primum mobile*; because we would have them to be nothing else but parallels to the equator, as Ptolomy hints, as they rise at an equal space of time, and describe the same parallels, for which reason, called the antiscion, or parallel. The *primum mobile* is equidistant from the equator; and if it be of the same country, it is called the primary parallel, or opposite; if of a different country, the North commands, the South obeys; and they are taken from the table of declination, but parallel in its physical sense, in an equal power of the influence of the stars from the *primum mobile*.

51. The twelve houses or mansions in heaven, authors divide several ways, but they all disagree. Rejecting the opinion of them all, we, with Ptolomy, distinguish them by the temporal houses; for

for so it is, that there is proportional and equal division, not indeed of the heavenly and aerial space, but of the successive influx of the stars and houses; and Munitun says, appear equal and proportional. But it is our opinion, that the division of the houses, by great circles passing through the common sections of the horizon and meridian, and the twelve equal divisions of the equator, which late authors make use of, is of all, the most remote from, and abhorrent to natural truth.

52. As many kinds of aspects as are found in the *primum mobile*, of which mention is already made; so many, we say, are found in the world. Wherefore, besides the usual ray, we likewise place in the world the parallels, which are in equal powers of the influx of the stars round the world.

53. Several resemblances are found between the mundane parallels, and those in the *primum mobile*. (1.) The efficacy of the aspects in both, consists in the parity or equal power, and powers of the active virtue. (2.) As in the *primum mobile*, they represent the same quantity of the ascension of the signs: for example, the signs ♄ and ♀, also ♀ and ♄ ascend at the same time; with so much likeness do they exhibit the same quality of ascension and descension in the world, that the eleventh house causes an ascension equal to the descension of the ninth, and the twelfth house equal to the second, &c. (3.) As the parallels in the

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primum mobile are equi-distant from the cardinal points of the Zodiac, so are the cardinal points of the world. (4.) As in the *primum mobile*, they exhibit equal temporal hours, so in the world they exhibit the equal temporal hours of the distances from the cardinals. (5.) The parallels in the *primum mobile*, are at an equal distance from the pole of the world; the parallels in the world have the same pole as elevation; and other resemblances, if required, will be found.

54. The efficacy of all the parallels, both in the *primum mobile*, and in the world, consists in the parity of the degree of quality, which the stars found in the effect of the parallels; as it is plainly gathered from those which we mentioned in sect. 25; for by going through intension, and returning through remission, from the cardinal points, it happens, that they effect an equal degree of quality, as well under the *primum mobile*, as round the world.

55. As for the *circles of position* in which the significators are said to remain immoveable, and upon which they are to be directed, and their oblique ascension to be taken, those great circles passing through the common sections of the horizon and meridian, according to late authors, cannot be received; for this opinion is openly inconsistent with the precepts of Ptolemy; but those seats or parts,

parts of the circle are to be received, in which the stars having a different declination, effect equal temporal hours. From what has been said, this conclusion is drawn, and agrees with the divisions of the houses, through the two temporal hours, and with the mundane rays. For this reason, we call such a seat the *horary situation of position*.

56. The dignity of the planets in the signs and their parts, which are called the bounds and terminations, have a real and natural foundation; to wit, the powerful aspect or influxes, proportional to the moveable points in which the stars begin to produce the primary qualities. So that, according to those things, we have explained, in the Philosophy of the Heavens, these are found to agree so well with the Egyptian boundaries, that they are highly deserving of admiration.

ARGUMENTS of the PHILOSOPHY of the HEAVENS,
from Book III.

57. To speak physically, the stars are moved but by one motion, which is of the *primum mobile*, viz. from East to West; but for the easier explaining Astronomical matters, we say in a simpler language, that the stars are moved by a double motion; of which frequent mention has already been made; nay, more, we say there are many motions in

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the heavens, by which the stars change their aspects with respect to us.

58. The motion of direction is that which the Sun causes every day, following that of the nativity, in whatever latitude, in power and virtue; the vital heat with its natural effects, viz. from every day to every year by Order: for it happens, that at the end of the first, after the natural day, when the Sun has returned to the same equal hour of the nativity, the parts of the *primum mobile*, with all the stars, have nearly gone through one degree of the equator; and the same happens every subsequent day: mean while the stars, as they advance, apply either by body or rays, to the houses of the significators.

59. There is a double motion of direction. The *direct*, which Ptolomy calls *Afinobolium*, and tells us is formed toward the following signs; and the *converse*, which he terms *Horimeany*, and shews us it is formed towards the preceding places.

60. By the third motion of direction, we direct the angles and all the moderators; but by a converse motion, the angles cannot be directed.

61. The angles only receive the rays in the world, but not the parallels, nor the rays in the Zodiac. The other significators, by a direct motion, receive the rays and parallels both in the Zodiac and in the world; but by a converse motion, the rays only, and parallels in the world, and by no means in the Zodiac.

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62. By a converse direction, the significator, if he descends from the top, strikes against the west; and all the rays that be between the significators, west; yet the rays are to be taken in the world; for in a converse direction, the rays have no place in the Zodiac, as has been said, but the hostile rays of the malignant that lie between, either cut off, or take away the years from the number of direction to the west; as on the contrary, the rays of the benign, either preserve or add the year, according to Ptolomy's method, which we shall treat upon in the Canons.

63. It also happens, when the significator and promittor are hurried away together, by the motion of the *primum mobile*, in order to produce parallels in the world—equally powerful with all the other aspects.

64. In a direct direction, the significators advance by their own real way; as the Sun by the ecliptic; the Moon by her circle, upon which successively she alters her latitude, in proportion to her latitude motion. The same is to be said of all, when they become significators.

65. Authors are divided, as to measure in direction; for some take the whole degree of the equator, for all and every one of the years; others, the Sun's motion of the natural day: some, the Sun's mean motion; whilst many more vary in their computations. But we, to the first year after
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the natural, add that part of the equator in which the Sun ascends in a direct sphere, by the motion of the first day following the nativity; to the second year, that which ascends by the second day's motion; to the third, that which he ascends the third day after the natural; and thus of the other subsequent ones: for we would have the directional motion successive, and always formed towards the succeeding places, and the Sun's motion each day to be referred to, as the course and rule to every year, as to their effects, in the same order and number.

66. But because the primary and principal motion of direction is derived from the motion of the solar days, following that of the nativity, as has been said, it consequently happens, that by some secondary means, the aspects that are opposite to the luminaries and angles on those days, by jointly assisting the significator of the primary directions; for this reason, we say, that the days whereon these aspects happen, are very powerful in those years, which answer to those days, and on which they depend. From those motions, in preference to the rest, appears the true and real, hitherto unknown foundation of the critical or climatrical years; for the Moon, almost every seventh day, is placed in the critical place with respect to her place of the nativity; and (which is very important) experience wonderfully proves the truth of it; as

as may be seen in the examples extracted from Ar-
gol and Maginus. We call these motions the
secondary directions, to distinguish them from the
primary and principal; and we are of opinion,
that Ptolomy, speaking of annual places, as the
places of those motions, when of the menstrual,
hints at the places of the progression.

67. The equal and uniform progressions which
are commonly made use of, are thought to be false;
for there appears no reason or foundation to sup-
port them; nay, all the professors with one voice
affirm, they do not correspond with the effects.
Wherefore, because we think the motions take their
rise from the Moon's circuit towards the Sun, by
which it pre-ordains in power and virtue, the ra-
dical moisture with its co-effects; so in like man-
ner the motion of the direction originates from the
Sun, by which it pre-ordains the vital heat;
therefore the progressional motions are caused by
the Moon in her circuits towards the Sun; and
returns to the same appearance, illuminations, or
distance with the Sun; consequently every one of
the circuits, after the nativity, has a reference and
respect to, as the cause of all the years of life, of
whoever is born, and the Moon's progress, through
all the signs, almost every month.

68. In the universal daily latitude, the stars are
continually troubling things of an inferior and ma-
terial nature; but they produce surprizing effects,
when they arrive at the places of the moderators:
and

and if they be radical, they are called natural transits. But at the places of the directions and progressions, they are called *ingresses*; for then, if the constellations of those motions be similar to the constitutions of the nativity, or the directions or progressions, they force to action the pre-ordained effects; for in this, and no other manner, the stars act upon inferior objects; that is, according as they find the next in power.

69. Of the ingression some are active, others passive; the active are caused by the stars, which have an occasion of virtue, when they enter the places of the directions and moderators of the progressions; for then they act upon the moderators. The passive are produced by the universal moderators in the whole world, viz. by the ☉, ☿, angles, and Part of Fortune, when they enter upon the places of the directions and progressions of the stars, whatever they are, which have an Active virtue: but the active ingresses, if they be similar to the pre-ordained effects, cause them to influence; if dissimilar, they either diminish or retard, as Ptolomey has it in the last chapter of Book IV. The passive ingresses administer nourishment to the cooling and preserving the vital heat, and refreshes the radical moisture.

70. In like manner the transits; some are active, others passive: and hence it is evident how powerful are the accidental aspects of the luminaries, and cardinal signs at their setting; and at other times
of

of the natural accidents, arising from those fortunate or unfortunate stars, both of the nativity and of the place of the direction and progression; agreeable to which, as has been said, we are to reason; the same on uncommon phenomena: for from the extension and intension of light, from the colour, diurnity, apparition, situation, either in the world, or among the images of the starry orb, and other passions, are gathered their effects, and the providences under their influence. The uncommon phenomena that are found in the nativities, experience has already shewn; the wonders they have wrought chiefly, as to the powers of the understanding, inventions, the performing of business, &c. And remember, Reader, that art, or the human understanding, according to its ability and industry, is capable of changing, increasing, diminishing, and perverting, any influxes whatever of the stars; especially if the effects are considered, which the power of man is capable of attaining; and therefore, they who are possessed of a more subtle and acute understanding, proceed to greater things than those of duller capacities: but they who are entirely negligent, attain to nothing. This doctrine is universal, and shews the manner the stars act upon all inferiors whatever, whether they be simple or compound, &c. And finally, it is requisite this doctrine of the stars should be attentively observed, not only in nativities, but

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also

also the settings. The more particular reasons of this doctrine may be seen in the Philosophy of the Heavens.

*How to UNDERSTAND the NUMBERS of the
PLACES of the STARS.*

For greater distinction and perspicuity, I have divided the continuation of the rules into four parts.

The first contains the calculation of the places of the stars, in order to know their constitution under the *primum mobile*; for longitude and latitude with the situation of each of them in the world, and the distance from the cardinal signs and houses, the right and oblique ascension, the horary times, the semi-diurnal and nocturnal arcs, and many things of this kind.

Secondly. Consists of methods, to compute the directions of the significator to the aspects in the Zodiac, and *primum mobile*.

Thirdly. The calculations of the directions, to the aspect received in the world.

Fourthly. The observations and precepts of the progressions, ingresses, transits, &c.

But, because all the tables confine their numbers to the whole degree, both of latitude and longitude, as often as the given place is in the degree and minutes, either by length or breadth, the proportional

fional part corresponding with those minutes, is to be taken with the given place, both beyond the degree; concerning which, in the first Canon or rule, where a method is explained for young beginners; and also, in the Canon of the use of the Sexagenary tables, that it might be sought in vain whenever it happens that the proportional part is to be taken; it is therefore to be observed, that the method is always the same as in the first and fourteenth Canon, consequently, it is ever, and on all occasions, to be looked to and preserved.

CANON I.

To take the Declination of the Planets from the Declination of the Longitude, in the Ecliptic. Page 144.

The table of declinations, contains six signs in the first part, and six in the last; those under the left columns have the degree of longitude descending, but those on the right, ascending: it is divided into two parts, viz. into north and south latitude, the degree of which latitudes are seen under their denominations. It is likewise divided by the intermediate scale, into north and south declination; that in the former place, *i. e.* above the scale, is placed below the scale of the southern. If the given place, whose declination you want to know has no latitude, seek for that under the column of latitude 0° , which is in the ecliptic; and if it be in the integral parts, in Ω , 24° Ω' , under the column of 0° , over against Ω , 24° , you will have the de-

U 2 clination

clination $13^{\circ} 34'$: but if the given place be in the parts and minutes, suppose in $24^{\circ} 10'$ of Ω , the proportional part belonging to the $10'$ must be taken from the difference, which is 24° between the declination, and 25° of Ω ; the declination of 24° of Ω is $13^{\circ} 34'$. But 25° gives $13^{\circ} 14'$ declination: the difference between the two declinations is $20'$, wherefore, by the golden rule, I say, if the integral part, *i. e.* 60 gives 20, what will 10 give? Answer, $3'$, taken from the declination $13^{\circ} 34'$, which is facing 24° of Ω ; because the declination is less, (but if it should be increased it ought to be added) and there remains for the declination of $24^{\circ} 10'$ of Ω , $13^{\circ} 31'$; but if the given place has a latitude, and is in the integral degrees both for longitude and latitude, at one view you will have its declination; viz. in the angle. Suppose then the given place 24° of Ω with 2° north in the common angle, you will have the declination $15^{\circ} 27'$. But if it be according to longitude in degrees and minutes, and for latitude in the integral degree, the proportional part is to be taken from the difference of the declination of the greater and lesser degree of longitude, between which is the given minute, under the column of the said latitude.

Let the place be in $24^{\circ} 10'$ of Ω , with 2° north, under the column north, with 2° for the longitude $24^{\circ} 0'$, the declination is $15^{\circ} 27'$; and for the longitude $25^{\circ} 0'$, under the same column, is found $17^{\circ} 7'$; the difference of those declinations is $20'$, from

from which the $10^{\circ} 3'$ is subtracted, as before. If the given place be through longitude in the integral degree, and latitude in the degrees and minutes, the proportional part must be taken from the difference of the declination of the greater and lesser degree of latitude, between which is the given minute, and to the same longitude; that if the given place be 24° of Ω , with the latitude northern $2^{\circ} 51'$, under the latitude 2° , the declination is $15^{\circ} 27'$; under the latitude 3° , the declination is $16^{\circ} 24'$, and the difference is $57'$; from which, for the $51'$, will be found by the golden rule to give $48'$ to be added, because the declination is increased by latitude. Lastly, if the given place be by longitude and latitude in degrees and minutes, as in the nativity of Sebastian, King of Portugal, the Moon's place, according to longitude, as in $24^{\circ} 10'$ of Ω , with $2^{\circ} 51'$ north, the proportional part must be taken doubly; wherefore, subtracting the $3'$ from $15^{\circ} 27'$, there remains $15^{\circ} 24'$; but by adding the $48'$, there remains the Moon's declination $16^{\circ} 12'$. To take the proportional part, you have the logarithical logarithms, or sexagenary table: its use is shewn in the fourteenth Canon, though the golden rule may likewise serve; but this method of calculating is to be rightly understood; for in all the tables it would be too tedious always to repeat it. In the scale which divides the northern declination from the southern, care should be taken as often as it happens to pass through the scale, from one part

to the other, either into longitude or latitude, to have the declination conjoined; and there will be a very great difference; from which, subtracting the proportional part, if it be less than the declination of the former angle which belongs to the integral degrees, either the longitude or latitude is to be taken from the declination of that angle, and there will remain the declination of the same denomination; but if, on the contrary, the proportional part taken be greater, the former must be taken from the latter, and the remaining declination changes the denomination.

Let the Moon be in $9^{\circ} 10'$ of Δ , with 4° north, I add the $6'$ to the $18'$, and the difference is $24'$; from which, to the $10'$, $4'$ is due: these, as they are less than $6'$, I subtract from the $6'$, and there remains the declination $2'$ north. Suppose the Moon in $9^{\circ} 40'$ of Δ , from the difference for the $46'$, $16'$ is due; which, as they are more than $6'$, I take $6'$ from the $16'$, and there remains the Moon's declination $0^{\circ} 10'$ south; but if the Moon in this case should have $4^{\circ} 30'$ north, I add $18'$ to the $38'$, which are under 4 and 5, and the difference is $56'$; from which, for the $30'$, $28'$ are due: from these, as they are more than $10'$, I subtract the $10'$, and there remains the declination $0^{\circ} 18'$ north. Again, if they are fewer, suppose $5'$, I should take these $5'$ from $10'$, and the declination is $0^{\circ} 5'$ south. The given declination is brought back to the degree in the ecliptic in this manner; however, if it be not greater

greater than $23^{\circ} 32'$; for otherwise it would fall out of the ecliptic, under the column of latitude $0^{\circ} 0'$, that is, of the declination of the ecliptic. Let the given declination be sought for, and above the scale of the northern; but below, if southern; but if it should be found even to its minutes, the degree of the signs in the ecliptic corresponding with it, are those which are placed opposite on both sides; but if the minutes of the given declination are not expressed, the proportional part is to be taken, instead of the minutes that are wanting to be added or subtracted from the degree in the ecliptic, &c. in this manner:—Let the south declination be $7^{\circ} 28'$ under the scale, and in the column of latitude 0° , I find it opposite to 19° of Δ , or in 11° of $\mathcal{K}$, therefore it answers to these degrees. In the nativity of Sebastian, King of Portugal, the declination of $\mathfrak{h}$ is $7^{\circ} 47'$, which is not expressed in the table; but I take the next less, $7^{\circ} 28'$, then the next greater is $7^{\circ} 51'$; the difference of these is $23'$: the declination of $\mathfrak{h}$ exceeds the less by $19'$. I then ask, if the whole difference of $23'$ give $60'$ of longitude, how many will $19'$ give? Answer $50'$, which are to be added to the 19° of Δ ; so that $\mathfrak{h}$'s declination corresponds with $19^{\circ} 50'$ of Δ , or with $10^{\circ} 10'$ of $\mathcal{K}$: the same happens if the proportional part be taken differently; for the next greater declination exceeds $\mathfrak{h}$'s declination by $4'$, for which the proportional part is $10'$, which are added to the 80° of

80° of $\mathcal{K}$, or the 20° of $\mathcal{A}$, from the place of the ecliptic, as before.

CANON II.

... *The Ascensional Difference. Page 123.*

In the first part of the ascensional difference, look for the Pole's elevation of the country, and in the first column the declination of the place; which, if it be with the integral degrees, the ascensional difference required is placed in the common angle; but if the declination be with the degrees and minutes, then take the proportional part, as in Canon I. If the given declination be 12 , at the Pole's elevation 42° , the ascensional difference is placed in the common angle, $11^{\circ} 2'$; but if the declination be given $12^{\circ} 25'$, the ascensional difference at declination 13 , is 12 ; wherefore the difference between the former is $58'$, from which $24'$ is due, *i. e.* to be taken; in their room, $25'$ to be added, and the ascensional difference becomes $11^{\circ} 26'$.

Another way.—If you have already by you the tables of oblique ascension of the given place, and the right ascension, subtract the less from the greater, and the remainder is the ascensional difference. In like manner, if you have already the semi-diurnal or nocturnal arc, subtract from the 90° , if it be less; if greater, subtract therefrom the 90° , and the remainder is the ascensional difference.

CANON III. *Page 88.*

The semi-diurnal or nocturnal arcs are thus obtained; the semi-diurnal in degrees and minutes, by adding the ascensional difference to 90; when a star in the six northern signs: by subtracting 90, when in the southern, ~~the contrary~~. The semi-nocturnal, is found by subtracting the ascensional difference from 90°, when a star declines to the north; by adding to 90, when to the south; for either the remainder sums will be the semi-nocturnal or diurnal arc in degrees and minutes. If the declination above given, viz. $12^{\circ} 25'$ be northern, the semi-diurnal arc will become $101^{\circ} 26'$, by adding the ascensional difference $14^{\circ} 26'$ to 90: if the declination be south, the semi-nocturnal will be the same; if the declination be north, and subtract from 90, there will remain the semi-nocturnal arc 78 34; but if it be southern, the semi-diurnal will be the same. If you would reduce the semi-diurnal or semi-nocturnal arc into hours and minutes, (see Canon XI.) you will likewise have the semi-diurnal and semi-nocturnal arc of the places in the ecliptic from the tables of semi diurnal and nocturnal arcs at your Pole's elevation. If the sign of the given degree be in the first part, look for its degree in the descendant degree placed to the left; but if it be at the latter part, in the ascendant degree, which is to the right, and in the common angle of meeting, you will have the arc required, whose denomination you will perceive under the very sign,

whether diurnal or nocturnal. And remember, if these are minutes, to take the proportional part; but if it be denominated semi-diurnal, and you want the semi-nocturnal, on the contrary, subtract the arc found from 12 hours, and the remainder is the other arc required. In the nativity of Charles V. the Sun is in $14^{\circ} 30'$ of κ : at the Pole's elevation 52° , I find the sign κ in the latter part; wherefore, to the 14 ascendant degrees, I take in the common angle the semi-nocturnal arc, $6^h 33'$; but because the Sun has above $30'$, I subtract one minute, and there remains of the semi-nocturnal arc, $6^h 32'$: whereas, if I want the semi-diurnal arc, I take $6^h 32'$, from 12^h , and there remains $5^h 28'$ of the latitudinal planets, provided their declination does not exceed $23^{\circ} 32'$. The said semi-diurnal or nocturnal arc, in the hours and minutes, may be had thus: After reducing their declination to the longitude of the ecliptic, in the manner explained in Canon I. with this degree of the ecliptic, I enter the table of the semi-diurnal arc, and take out the hours and minutes corresponding thereto, in the manner we have mentioned, &c. as in the nativity of Sebastian. Saturn hath declination, $7^{\circ} 47'$ and is reduced, to $19^{\circ} 50'$ of α , or $10^{\circ} 10'$ of κ , whose semi-diurnal arc at the Pole's elevation 40° , is $6^{\circ} 27'$.

CANON IV.

The Horary Times. Page 139.

These may be taken several ways; first, the diurnal from the partition of the semi-diurnal arc in degrees and minutes taken by six; the nocturnal from the position of the semi-nocturnal; likewise by six, from the fix temporal hours; the cardinal signs of the world are mutually distant: let the semi-diurnal arc be $104^{\circ} 45'$, the 104° divided by 6 make 17, and there remains 2; which, reduced to minutes, and these added to the other 45, makes 165; which, when divided by 6, the remainder is 27', and the horary times $17^{\circ} 27'$ diurnal. Secondly, the horary times of the parts of the ecliptic are judged of in the proper tables; as at the pole's elevation 45, the 15° of the ecliptic of 8, the horary times are diurnal $17^{\circ} 51'$. Thirdly, the semi-diurnal arc taken in the hours and minutes, if produced by two with the half, is transmuted into the diurnal horary times; and in like manner the semi-nocturnal arc into the nocturnal horary times; as the semi-diurnal arc is 15 of 8, at the Pole 45° , is $7^h. 9'$, which, deducted by 2, with the half, becomes $17^{\circ} 52'$. Fourthly, of the planets having latitude, let their received declination be brought back to the ecliptic in the manner as explained in Canon I. and with that degree of the ecliptic in the table of horary times, they may be taken as above-mentioned; but if the planet has a greater declination, these $23^{\circ} 32'$, the horary times cannot be taken

any other way, except by the help of the ascensional difference. But if you have the diurnal horary times, and want the nocturnal, or the contrary, subtract your sum from 30, and the rest will be the horary times required; as in the given example, I subtract $17^{\circ} 51'$ from 30, and there remains the horary times nocturnal $12^{\circ} 9'$.

CANON V.

Right Ascension. Page 156.

This you will have from the proper table; and if the given place be in the ecliptic, so as to have no latitude, look for the right ascension under the column $0^{\circ} 0'$, and in the common angle you have it, by taking the proportional part for the minute of longitude, if there are any, as in Canon I. In the nativity of Charles V. the Sun is in $14^{\circ} 30'$ of $\mathfrak{X}$, the right ascension of 14 of $\mathfrak{X}$, is 345 16; for the 30, 28 are due, to be added, and the Sun's right ascension becomes $345^{\circ} 44'$. If the given place be not in the ecliptic, but has latitude from it, and is in the integral degrees, both according to extent and breadth in the common angle, you will have the right ascension: but if there are likewise minutes, let the proportional part be taken, as in Canon I.

CANON VI.

This Canon, consisting of tables, will be given in a future volume.

CANON

CANON VII.

Oblique Ascension and Descension,

Will be had by subtracting the ascensional difference from the right ascension of the star, if its declination be northern; but if south, by adding the ascensional difference to the right ascension, and the remainder is the oblique ascension. Lastly, if it has no declination, that right ascension becomes oblique ascension; on the contrary, the descension will be found, by adding; if the declination be northern, by subtracting; if south, from the right ascension. Example: $1^{\circ} 23'$ of γ , the declination is 12° ; its ascensional difference at the Pole's elevation 42° , we have mentioned in Canon II. which is $11^{\circ} 2'$; the right ascension is $29^{\circ} 13'$; but when the declination is northern, subtract the ascensional difference $11^{\circ} 2'$ from the right ascension, and there remains the oblique ascension $18^{\circ} 11'$. Now $1^{\circ} 23'$ of m , has the same declination and ascensional difference, which is to be added to the right ascension $209^{\circ} 13'$, because the declination is southern, and the oblique ascension $220^{\circ} 15'$; besides, there are extant many tables of oblique ascensions by which they may be gained.

CANON VIII.

To reduce the Right Ascension, or Oblique, to the Degree of Longitude in the Ecliptic, or to any other Place of Latitude or Longitude.

Look for the given right ascension of the ecliptic in the body of the table of right ascensions under the column

column of latitude $0^{\circ} 0'$, and you will have the places in the ecliptic, corresponding to it, by taking the proportional part for the minutes, if there be any. But if, when the right ascension of the latitudinal planet is given, you are desirous to know to what longitude in the ecliptic it corresponds, look for that right ascension under the column of the given latitude, and in the column of longitude, you will have the degree of the ecliptic corresponding to it: as for example, the right ascension of $157^{\circ} 48'$ in the ecliptic, answers to 6 of xx ; but if the right ascension $157^{\circ} 48'$ be, for example, for the Moon, in latitude 5° southern, it answers to 8 of xx ; but with this caution, because the Moon then mediates the heaven with 6° of xx , but has the rays in the Zodiac to the other planets from 8° of xx . In like manner you must reduce the oblique ascension to the ecliptic from the table of the oblique ascensions of the Pole's elevation; as the oblique ascension of the ecliptic 168 $9'$ to the Pole's elevation is 45° reduced to 21 of xx in the ecliptic; but if the oblique ascension be of the Moon in south latitude 5° , I say it is reduced to 19° of xx with latitude, as is there posited, but with the same distinction; for then the Moon co-ascends in the same circle of position with 21° of xx , but has the rays to the other planets in 19° of xx . This revocation is of service, in order to know what longitude and declination the significator encompasses by the direction, and consequently with what planets

planets it contracts the aspect when in the Zodiac, which is, by adding the arc of direction to its right ascension, if in the right circle it be found in the nativity; or to the oblique ascension, if elsewhere.

CANON IX.

The distance of any cardinal sign or house from their cusp, will be easily obtained after the ascension of that house or cardinal sign, and likewise the ascension of a star is given; for subtracting the lesser of the preceding place from the greater, which, if of the following, the remainder will be the distance of a star from that house or cardinal sign; but if the house or angle be in the descending part of heaven, taking the descensions the house, and in the same place of the star, or the ascensions of the opposite places, and subtracting, in like manner, the lesser from the greater, the remainder will be the distance required. The preceding place is that which is in the lesser degrees; the succeeding in the greater: as the beginning of γ precedes, the beginning of π follows; and thus in all. The distances of the stars are taken from the cusps of the houses without the oblique ascensions; but the right ascension is to be known, together with the semi-diurnal and nocturnal arcs, or the temporary hours; for after taking their distance from the primary culminations, the secondary distances are made in the centers of the houses; but
the

eleventh

the ninth and ~~tenth~~ houses are distant from the culmination, by doubling the horary times, or the third part of the semi-diurnal arc; the eighth and twelfth, by double gemination, &c. Wherefore the primary and secondary distance of a star from the culmination being given, always subtract the lesser from the greater, and you will have the star's distance from the given house by primary distance; I mean that which the planets have in a nativity; but the secondary, that which they acquire by direction. There are several examples in the nativities which are shewn further on.

CANON X.

To describe the Figure of the Heavens.

This we are taught by almost all professors, but in a very different manner; therefore be pleased to receive here a very concise method. If the natural hour be given, let the astronomical be made, by adding the semi-diurnal arc in the tables of the houses: at the Pole's elevation given, let the place of the same diurnal Sun be looked for, wherein is described the figure near the tenth house, and let the time be taken from the south, which is found on the back of it, and add to the astronomical hours found above. Finally, this sum, when it is found in the same table of houses, directly opposite, will appear the sign and degrees which belong to the six eastern houses, by taking the proportional part, when there is occasion. Of the other

six

fix western houses, the cusps are described with the opposite signs, and the same degree of the opposite houses.

Another way.—The hour being given, let the degree opposite to the Sun of the given day be sought for in the ascendant, and let the southern time which shall be found behind, be added to the given hour; when this sum is found, let the division of the houses explained opposite, be taken, &c. From this same sum of the hours, subtract the south time found behind the Sun's degree of the same day, constituted in the tenth house, and there will remain the astronomical hour; or in other words, *post meridian*, as in the nativity of Charles V. The given hour is $10^{\circ} 11'$: I place in the horoscope 14° of m , in the back of which the southern time is $4^{\text{h}} 29'$, which, when I find in the tables of the houses, I take their divisions, &c. Again, I place the Sun in the culmination, and there I take $23^{\text{h}} 1'$, which reject, from $14^{\text{h}} 40'$, first adding the 24^{h} (as we have said in Canon VI.), there remain the astronomical hours $15^{\text{h}} 39'$ *post meridian*.

To place the planets in the figure, let the astronomical hour be equated; first, by the table of equation of natural days, then from the difference of the meridionals, in the manner they are noted. The places of the planets are very easily calculated to the equated hour, from the Saxegenery table, in this manner: In the first column on the left hand of

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the 24 hours, look in the body of the table for the planet's motion; and directly under the same column, at the given hour, you will have its motion, to be added to the place of the same, marked in the south; or to be subtracted, if the planet be retrograde, as in the example of Charles V. The Moon's motion is diurnal, $14^{\circ} 39'$, which, opposite to the 24th number, I find, in the body of the table Sexagenary, under the 37th column; but because there they do not go so far as minutes, I take the proportional part, and I find it corresponds under $36^{\circ} 37'$ with the 15th hour, under the 36^{th} I take 9° . Again, for the $37'$ from the difference which is there made, I add $9'$ —again, for the $39'$ of the given hour, I look under 37, and at the 39, in the common angle, I take $24'$ to be added, and this makes all the Moon's motion $9^{\circ} 39'$, to be added to its place, calculated in the south; but the D in $27^{\circ} 12'$ of f , its place immingles to the given hour, $15^{\text{h}} 39'$ in $6^{\circ} 45'$ of 13° . As for the other planets, when their motion exceeds 72, whereas in the Sexagenary table at 24, the greater number is 72, make use of half the diurnal motion of the planet, and the product of the given hour must be doubled: as the diurnal motion of $\S$ is $73'$, I use this half number 37, and I find opposite 24, under the column 93; wherefore, opposite 15, under the same column, I take $24'$, which doubled, make 48; or use the geminated hours, as, to 48, for 24 in the body of the table, I find the motion of

of 75, under the column 95; but opposite 31, for the 15th 39', I take 48 or 49, as before. In like manner are the latitudes calculated, by reducing the parts to minutes, and looking on the sides for days, and in the body for the difference of latitudes, &c. As the latitudes of 8 to the 20th of February is 3° 16', to the first day of March is 2° 11', the difference is 65 for the 10 days; from which, for the 4 days, are produced 26, to be subtracted: but, because the Sexagenary table to number 10 is not extended above 30, I look for it at the triplicate 10, which is 30, and I find 65 under 130; but at the triplicate 4, *i. e.* 12 under 130, I find 26 as above: I look for 10 at the quadruplicate, which is 40, and I find it either under 97 or 98; for in the one it is deficient, in the other it exceeds in the minutes 20 seconds; and at the quadruplicate 4, *i. e.* 16 under either of the same column, I find 26 as above. The *Part of Fortune* is placed according to the Moon's distance from the Sun; and you must observe, what rays the Moon has to the Sun, for the latter ought to have the same, and with the same excess or deficiency to the ☉, at the horoscope, as the Moon has to the Sun, so is ☉ to the horoscope; and as the Sun is to the horoscope, so is the Moon to the *Part of Fortune*; as in the nativity of Charles V, the Moon applies to the ultimate Sextile of the sign, but with a deficiency of 7° 45': I subtract the 7° 45' from the 5° 45' of m, ultimate Sextile to the

horoscope, and the part is placed $28^{\circ} 9'$ of Δ ; but the partitions of the houses may also be made by the right and oblique ascensions to their polar elevations of the houses; first, you are to bring back the given hour to the parts of the equator; if the given hour be *Italic*, add these parts to the oblique ascension of the Sun's opposite place, and the Sun will be the oblique ascension of the horoscope of the figure to be erected: if the given hour be Astronomical to the Sun's right ascension, add the degrees to which you have reduced the Astronomical hours, and the Sum will be the right ascension to be placed in the culmination: the ascensions of the other houses are made by adding 30° to the ascensions of every one of them. From these tables of ascensions, to the elevation of the same houses, are had the degrees of the Zodiac, to be placed in these houses. Finally, directly under the horoscope, describe the latitude of the planets, the declination, horary times, right ascension, &c. Likewise, to every house out of the parallels, draw the Pole's elevation and oblique ascension, which you may do by adding 30 degrees to the right ascension of the *medium cæli*; for the eleventh, likewise add 30 , and you will have the oblique ascension of the twelfth, and so for the rest of the Pole's elevation of the houses, as explained in the proper table, and also in the tables of the houses, Canon VI.

CANON XI.

Of changing the equal Hours and their Minutes into Parts and Minutes of the Equator, and vice versa the Parts of the Equator into Hours, &c.

This will constitute a part of the future volume of this work.

CANON XII.

On the Circle of Position, or the Pole's Elevation of any Planet.

Under the circle of position, later authors are to be understood of the nature of that passing through the common sections of the horizon and meridians; and upon such circles they direct their moderators, and constitute the intervals of the houses. But how frivolous and remote from natural truth this opinion is, may be seen in my Philosophy of the Heavens, which I have largely and plainly demonstrated; but it is also against the *Prince of Mathematics*, PROLEMY, who has transmitted to posterity this universal science, founded only on the sublime principles of Philosophy, which, I think, innumerable examples fully prove. Those who refuse to follow him, doubtless proceed through confused ways, which have no claim to the least commendation whatever. I desire no other guides but Ptolomy and Reason. I have no idea of circles of position, which are directed through the common sections of the horizon, and meridian, of those that are described by the proportional distances of

of the stars towards the angles; we may, by means of a very easy method, know the Pole's elevation upon the Ptolomaic circle of any star whatever. In the first place, let the quantity of the house be taken; that is, the semi-diurnal arc, which the stars, whose polar elevation is sought for, measure by illustration. This quantity of the house may be had several ways: (1.) The horary conditional times of that star, when doubled, produce the quantity of the starry house. (2.) The third part of the semi-diurnal arc of the stars, is the measure of the house above the earth; of the semi-nocturnal, under the earth. 3. The distance of a star from the preceding house, joined with the distance of the same star from the succedent, taking the distance as mentioned in Canon IX: I say, these distances, added together, produce the space or quantity of the house. I then let the difference of the Pole's elevation be taken, which is between the succedent and preceding house, as before; in the midst of these is found the star, by the table of the polar houses; then let the distance of the star be taken, either from the succedent or preceding houses, as before mentioned. (4.) By the Golden rule. *Quere*, If the whole quantity of the starry house give the polar difference between the succedent and preceding houses, what part of the difference will the distance of the star from either house give? Let the fourth number, which is the product of the Pole's elevation be augmented by the house from which the distance of the stars is taken, be added

added to the house's elevation; if diminishing, subtracted, and the remainder or sum will be the polar elevation of that star, of which more examples follow in the nativity of Francis, the King of France, &c. Here we must be cautious, because the polar elevations of the houses are not increased or diminished uniformly; that is, for example, to the latitude of the country 45; the polar elevation of the eleventh house is increased 18'. In 50, the twelfth house is augmented 15' nearly, and as far the horoscope is increased, 11, so that you see they have no equal increase. When a star is about the mean distance from the centers of the preceding and succeeding houses, if any one desire to have a true polar elevation of that star, he ought to avoid this inequality; as, suppose the star be in the middle distance from the *medium cæli* to the eleventh, where, by the golden rule, the pole increases $9^{\circ} 25'$, which is half the eighteenth part, $50'$ to which the eleventh house is elevated. A star of this kind hath, in reality, a polar elevation greater than this half, and the reason is, because the difference of the polar elevation is always diminished from the *medium cæli* to the horoscope; and therefore the tenth house, the polar elevation, has a greater augmentation in the first moiety, than in the latter.

The Pole's distance of the houses are these: 11, 15, and 19: if we divide 11 into 5, and 6, but 15 into 7 and 8; lastly, 19 into 9 and 10, the division will appear very agreeable to reason, viz. into

into 5, 6, 7, 8, 9 and 10, which are the difference of the Pole's elevation in all the medium of the houses; wherefore, above the given star placed in the middle distance from the culmination to the 11th, you will have the Pole's elevation 10. But the caution is only to be observed, when a star stops about the Moon's distance from the cusps, where, first taking the proportional parts, by the golden rule, near one degree, as mentioned above, should afterwards be added or substracted; for when it remains about the cusps of the houses, it should be entirely neglected, as it makes but little difference.

CANON XII.

The Distances of the Aspects both in the Zodiac and World, and the Degrees in them.

<i>In the Zodiac.</i>	<i>D.</i>	<i>In the Zodiac.</i>	<i>D.</i>
The Sextile * has	60	The Sesquiquadrate	135
Quintile	72	Bequintile	144
Quadrate □	90	Opposition 8	180
Trine Δ	120		

But because every ray is a circle, whose center is the star projecting the ray, excepting the opposition, doubtless every ray cuts the whole latitude of the Zodiac; wherefore, whenever it happens that another star passes through that ray's section, whatever latitude the other star may have, it receives the ray, and mutually projects the same from that section to another star, and only from the

the point of latitude which this star has there; but this manner of receiving and projecting the rays happens in the daily motion of the stars in the directions, progression, and all the motions of the stars; and indeed from the great difference of latitude of such stars are mutually aspected, there follow some difference of the ray's longitude, but of a very few minutes, which may be omitted; however, those who wish for further investigation, may consult Regiomontanus and Maginus.

At the *medium cæli*, the stars have their * from the cusp of the eighth and twelfth houses.

QUINTILE,

When their distance from it is four of the five parts of the semi-diurnal arc, or six parts of five of the *.

QUADRATE,

From the eastern and western points, that is, from the ascendant and seventh.

TRINE,

From the centre of the second and fifth houses.

SESQUIQUADRATE,

From the mean distance between the east, and the *imūm cæli*, and between this and the west.

BIQUINTILE,

When their distance from the *imūm cæli* is two of the five parts of the semi-nocturnal arc, or three of the five parts from east to west below the earth.

Z

OPPOSITION.

OPPOSITION,

From the *imum cæli*.

At the horoscope, the stars have the sextile from the cusp of the eleventh and third houses.

QUINTILE,

When the distance from the east is four of the five parts of the semi-diurnal arc, or nocturnal; or in other words, when they are distant one part out of five of the above arc from the *medium cæli*, or *imum cæli*, towards the east.

QUADRATE.

The *Medium* and *Imum Cæli*.

TRINE,

From the cusp of the ninth and fifth.

SESQUIQUADRATE.

From the middle distance between the *medium cæli* and west, and between the west and *imum cæli*.

BIQUINTILE,

When the distance is two out of five parts from the west above and below the earth. To the Sun and Moon existing in the cusp of any house, the rest of the planets have their rays in the world in like manner towards the angles, that if they abide in the cusp of the ninth house they have opposite to them.

The SEXTILE,

From the cusp of the eleventh and west.

QUINTILE,

QUINTILE,

When the distance from the luminary is beyond the Sextile of the fifth part, from a double gemination of the horary times, and diurnal of a star, remains above the earth; nocturnal, if below; for the Quintile has twelve parts more than the *, which are the fifth part of it.

QUADRATE,

From the cusp of the twelfth and sixth houses.

TRINE,

From the east and cusp of the fifth.

SESQUIQUADRATE,

When their distance beyond the Trine is one change in the horary times, in like manner conditional, *i. e.* nocturnal; I may say, when their distance beyond the Quadrate is in the medium of the semi-nocturnal arc, because both the Sesquiquadrate to the cusp of the ninth house, fall below the earth.

BIQUINTILE,

When they are distant beyond the Trine twice the fifth part of the nocturnal Sextile, *i. e.* when taken below the earth, or when their distance from the opposition of the luminary is two of the five parts of the semi-nocturnal arc; and in like manner, whatever other place they are found, whether luminaries, or any other star, the rays in the world are taken by a proportional division of the same nocturnal and diurnal arc.

PARALLELS in the ZODIAC,

Which are commonly called antiscions, are circles equi-distant from the equator, and are taken from the equal declination of the stars of what latitude soever, which, if it be of the same name, are called equal in dignity; if one circle be northern, the other southern, the former is said to be of authority, but the latter in subjection.

PARALLELS in the WORLD,

Are distances equally proportional; both parts from one of the cardinal houses; though, indeed, they appear to have distances equally proportionate to all the cardinal; as the eleventh with the ninth and third; and they are taken by a proportion of the semi-diurnal and nocturnal arcs of the stars.

CANON XIV.

The use of the Sexagenary table is to find the part proportional, and will be proved, by example, in another volume of this work, to which we refer the Reader.

CANON XV.

The Use of the Logarithms.

We have placed the logarithms of absolute numbers, because in that manner of Ptolemean direction, which we follow, they are of very great service in exhibiting the fourth proportional number;

ber; therefore the three numbers being given, whether of parts or hours; if they are minutes, let each of them be reduced to minutes, adding them as they are disposed in their places; then take the logarithms of the third and second number, add them together; from this sum subtract the logarithm of the first, and look for the remainder in the middle of the table; opposite to which, take the number for the fourth required, which divide by 60, and with the remainder you will have parts or hours with their minutes. For example; let the numbers be given, the first 95, 25, the second 45, the third 100, 15, reduced to minutes are $5725 - 2145 = 6615$; the logarithms of the first $375 \div 778$, of the second 333.143 , of the third $382 \div 053$. I add the second and third together, and I make the sum 715196 , from which I subtract the first, and there remains the logarithm 339418 , answering to the number 2478 , which, reduced to degrees, makes $41^{\circ} 18'$, the fourth number required. But because the logarithm of eight figures, the six first of these are sufficient for this purpose, and it seemed not good to rescind the rest, by reason of other advantages resulting from them: you may only make use of the six first, with provision, if you think proper, for it is of little use or consequence; but if the seventh figure be five or greater, you should add the unity to the six figures, which will be your last; and if the seven figures be 4, 3, 2, 1, 0, omit it entirely. In the given example of the first number

number 5725, the logarithm is eight figures, 37577755, I leave out the two last figures 55, and add the unit to the fix, which make it 375778. Observe also, that the logarithms are easier collected by taking two figures for every change; thus first collect 37, then 57, lastly 78.

CANON XVI.

To equalize the Arc of Direction.

Add the arc of direction to the right ascension of the natural Sun, look for this sum in the middle of the table of right ascensions under the ecliptic, and take the degree and minute of longitude corresponding with that sum; then in the best Ephemeris reckon in how many days the Sun from the day and hour of birth, has arrived at that degree and minute. The number of days indicate as many years; every two hours over reckon a month; for in the nativities which follow, the example is explained.

ASTRONOMY

AND

ELEMENTARY PHILOSOPHY,

TRANSLATED FROM THE LATIN OF

PLACIDUS DE TITUS.

PART II.

*To CALCULATE the DIRECTIONS to the ASPECTS
in the ZODIAC.*

I Have divided the Canons into four parts, for greater distinction and perspicuity, that I might not always repeat the same thing, under any other title than of Canons, that is, either in the Zodiac, or in ^{the *mundi*} ~~the~~ world; wherefore, in this SECOND PART, know, that I treat of the Directions in the Aspects in the Zodiac; or, in other words, in the *primum mobile*, and of no other. But what the aspects in the *primum mobile* are, and what in ^{the *mundi*} ~~the~~ world, together with the cause of this true distinction, I have very plainly demonstrated, from natural principles in the Philosophy of the Heavens;

vens; for the aspects in the *primum mobile* are mutually independent of the horizon of the country, by reason of their motions in the same *primum mobile*; under which, they are so situate, in all countries and cities of the world, with the difference only of time, or polar elevation. The aspects in ^{the world} ~~the world~~ are made dependent on the horizon of every country, because of the motion of the stars towards the world, and cardinal houses: But as it is a dispute whether it is proper to say, that the significator is directed to the promissors, and their rays, or the promissors and rays to the significator, know, there is a double motion of directions. I say, that the significator remains immoveable in the mundane situation, always under the same Pole's elevation, but advances under the *primum mobile* from its more western parts, to the more eastern; the erratics, however, remain immoveable under the *primum mobile*, but are moved with a rapid and universal motion from the eastern quarter of the world to the more western, or the place of the significators. Again, I say, in the converse motion of the direction, that the significator remains immoveable under the *primum mobile*, but is hurried on by an universal motion from the eastern quarter of the world to the more western, towards the place of the promissors in the world; but the occurrent remain altogether immoveable in their mundane situation, or polar elevation. It follows, then, that both may have a name, but with a difference;

tence; and, I will say, indifferently, according as I should have occasion to mention them. Finally, as experience in every place ever convinces us, that besides the reason I have advanced in the Philosophy of the Heavens, the aspects of the star to the luminaries and cardinal houses, which happen every day after the nativity, have a very strong influence, viz. from every day to every year, whence, above the rest, are derived the climactrical years, as I shall shew afterwards; and it is likely that Ptolemy, in the last Chapter of Book IV. under the name of Annual Places, means the places of those motions. I thought proper to give these motions the name of Secondary Directions; but the others, which we are going to mention, to characterize under that of Primary Directions.

CANON XVII.

To direct the Sun, being near the Mid-heaven, to the Conjunctions, and all Rays.

The Sun is accounted near the cusp of the house when he is not more than 3° distant. First, take the Sun's right ascension, then the places of the aspect, whether it be the conjunction or opposition, or any other intermediate ray, by always taking the right ascensions, and omitting the latitude in this case, even in the conjunction and opposition, if, however, the promittor hath not greater latitude than the orb of his light: for this is the difference between the zodiacal and mundane aspects; the

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former being caused by a greater proximity to the greater distance of the stars between each other, and above their real ways in the Zodiac, the greater proximity happening in the same parallel longitude, though their distance and difference be according to latitude, if the distance of latitude in the conjunction and opposition, as I have said, be not greater than the sphere of activity of light of the stars; for if it be greater, the conjunction is not powerful, nor the opposition in the Zodiac, as I have demonstrated in the Celestial Philosophy. Lastly, subtract the Sun's right ascension from that of the aspects, and the remainder is the arc of direction. In the nativity of George Aldbrandinus, the right ascension is $215^{\circ} 58'$, but the right ascension of Venus, taken in the ecliptic, is $262^{\circ} 08'$, from which, subtracting the Sun's right ascension, there remains the arc of direction, $46^{\circ} 9'$.

CANON XVIII.

To direct the Sun, ^{when} where found near the Cusp of the Horoscope, or Seventh House, to the Conjunctions, and all the Rays.

I take the Sun's oblique ascension, if in the ascendant, under the latitude of the country, or the descension; if in the seventh, or oblique ascension of the opposite place; then the ascension or descension of the place of the aspect under the same Pole, leaving out the latitude in this case, provided that, in conjunction and opposition, the latitude of the planet

planet does not exceed its orbs, and take the Sun's oblique ascension from that of the ray, and the remainder is the arc of direction required.

CANON XIX.

To direct the Sun, when found above the Earth, far distant from the Cardinal Houses, to the Conjunction, and all the Rays.
remains above the Earth and Sun

If the Sun's distance from the cardinal houses is more than 3° from the cusp, first take the Sun's right distance from the meridian; and from the same, the right distance of the aspect the Sun is to be directed to, which we call the primary, the semi-diurnal arc, and that of the aspect; and by the Golden rule say, if the Sun's semi-diurnal arc, ~~and that of the aspect~~, give the right distance of the same, what distance will the semi-diurnal arc of the promittor, or ~~opposite~~ ^{ascendant} place give, which is the secondary distance of the aspect? Now, if both the primary and secondary distance of the aspect be from the same cardinal house, and in the same hemisphere of Heaven, ascendant or descendant, subtract the lesser from the greater, and the remainder is the arc of direction; but if one is in the ascendant, and the other in the descendant, add both distances together, and the sum is the arc of direction. You may take the semi-diurnal arc, both of the Sun and the aspect, either in hours or minutes, or degrees and minutes; or, instead of

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the semi-diurnal arc, you may use the temporary hours.

In the nativity of Cardinal Fachenetti, I have a mind to direct the Sun to the quintile of Jupiter in the place ^{the place of the Sun} ~~where it is found~~ ^{the 9th} of the Zodiac, which happens in 19.41 φ , the right ascension *medium cæli* being 326.26.

~~The Sun in 19.41 φ~~
of the $\odot$ b. m.

Genile. 360. 0
19.41 φ *V. where's aspect of Lumb.*
2.9.0 *b. m. before*
360 φ Semi-diurnal arc is 6 θ Semi-diurnal arc 6 30 of the Aspect.
11.4.16.326.26 Right ascension $\odot$ 0 8 R. ascension 18 9
11.4.16.326.26 Dist. a *medium cæli* 33 42 Prim. dist. *from med. cæli. Genile 360*
11.4.16.326.26 *the aspect of the Sun* 51 53 *from med. cæli. Genile 360*

Now, if the Sun's semi-diurnal arc, viz. 6 h , give its distance from the *medium cæli* 33.42, what will the semi-diurnal arc of φ , 19.41, viz. 6 h 30' give? Answer, 36.30, which is the secondary distance of the aspect's place. But because both the primary and secondary distances are produced in the ascending part of heaven, I subtract the secondary distance from the primary, and the remainder is the arc of direction. Thus,

Primary distance at *medium cæli*, is 44 — 0

Secondary distance, — — 51 43
— — 36 30

Subtract and arc, 15 13

For the equation, I add the arc of direction to the Sun's right ascension; and I make the Sun 15.24, which answer to 16.40 φ , at which the Sun, from the day and hour of the nativity, arrives in 16 days,

days, with some hours, which are the compass of so many years.

Another way — To direct the Sun by the oblique ascension, under his Pole of position, take the Pole's elevation, in the manner explained in Canon XII. and the oblique ascension of the Sun, and the aspects, ~~by~~ ^{and} subtracting the ~~Sun's~~ ^{Sun's} ~~right~~ ^{right} ascension, of the one from the other, &c. of which more examples will be given, we having laid down a table of the Pole's elevation of the eleventh, twelfth, second, and third houses, for the latitude of the country, to 60° : in these tables of the houses, there is placed, above every house, its polar elevation.

CANON XX.

To direct the Sun, when found below the Earth, in the Space of the Crepuscule, to the Conjunctions and Rays.

The reason why the Sun, when found in the crepuscular space, should be directed above the circles parallel to the horizon, and not above ^{the} horary circles, as when the Sun is above the Earth, has been given in the Thesis, and demonstrated in the clearest manner, in the Philosophy of the Heavens; but now attend to what pertains to the practice of calculating. If ~~the~~ Sun is found in the morning crepuscule, first direct the Sun to the degree of the aspects, under the latitude of the country, that is, to the elevation of your pole, though indeed the Sun does

does not remain there, but below, and in a separate place. You must observe the arc of direction, then take the Sun's distance from the horoscope, by its oblique ascension, which I call the Sun's primary distance, and take care, that if this distance be greater than the whole quantity of the crepusculine to the parallels of depression, 18° , the Sun is not the cause of twilight; and in this case you are to calculate by the following Canon. But if the Sun is in the space of the crepuscules, with the Sun's distance from the horoscope, above taken, enter the table of crepuscules at your Pole's elevation, placed in your first column; and with the Sun's sign, and degree, according as they are placed, in the beginning or end; and when, in the body of the table, you have found this distance ~~from~~ ^{from 90° , $11\frac{1}{2}^\circ$, & 140°} the Sun's ~~distance~~ ^{position} on the back of the same opposite to it, you are to observe what degree of the crepusculine parallels the Sun possesses, viz. in the second column, by taking the part proportionate only to the Sun's degree of longitude, as I shall mention afterwards; and under the same parallel see what the distance of the place or ~~opposite~~ ^{or crepusculine} degree is, by the direction; that is, what the Sun's distance is from the horoscope, in the same crepusculine parallel, after the direction is finished; and this distance I call secondary; but if the primary and secondary distances are equal, the true arc is that which you have calculated above, viz. the Sun's arc in the horoscope; if they are unequal, subtract the lesser from

from the greater, and the remainder I call the ^{or true} eastern difference. Lastly, if the secondary distance be less, and the primary greater, add that remainder, or ^{or true} eastern difference, to the Sun's arc of direction, calculated in the horoscope; but if the secondary distance be greater, and the primary less, subtract the eastern ^{or true} distance from the arc of direction, and you will have in the remainder the true arc of direction calculated in the crepusculine circle, which is to be equated the usual way, as in Canon XVI. And observe, that in seeking for the Sun's primary distance from the horoscope in the tables of the crepusculine, it is sufficient to take the part proportional ^{the distance which is found at the bottom of the crepusc.} to the degree of the crepuscines or parall's depression; opposite to which, you will find the distance which you have taken, with the proportional part near it, omitting that primary one of the natural Sun; for it is of no consequence to take the degree and minute of the crepusculine depression; but it is enough if you take the integral degree nearest the Sun's longitude distance, taken with the proportional part. For example; in John Duke Rainutius Farnese, the Sun's distance from the horoscope is $18^{\circ} 56'$, to the latitude of the country 44; opposite to 13 of the depression, ^{18.32, min. the distance is 19.7, the difference} under 10° of φ , the distance is $29'$, from which, for the 6° (for the Sun in 16° of φ) 17 are due, which, when added together, the distance is $18^{\circ} 49'$, but the Sun's distance, $18^{\circ} 56'$; yet this is nothing to the purpose, as the distance is but small, therefore

fore make use of the former $18^{\circ} 49'$, without any regard to that of the Sun, $18^{\circ} 56'$; to the same depression of the crepuscule 13° . Under 0° of α s, of the place of the quartile of Mars, I take the secondary distance, $24^{\circ} 45'$, from which I subtract the Sun's distance, which I obtained after taking the proportional, which is $18^{\circ} 49'$; and I suppose, that the Sun in the nativity, might have this distance from the horoscope, that I may place it under the crepusculine circle 13 exactly. But if you are desirous to have the crepusculine circle in minutes, take the proportional part; but it would be attended with greater trouble than advantage; for you will find the difference in the ascensions almost imperceptible, and not greater than that which arises from the difference of some minutes of the pole's elevation of the circle of position, in which all professors entirely omit minutes. Wherefore, when you have occasion to use the eastern difference, do as already mentioned, &c. of which the examples follow in Gustavus King of Sweden, Odoardus Cardinal Farnese, Rainutius, of whom we have just now spoken, and John Columna, which are given by Argol. ^{7/12} I meet with more examples of authors relating to this point. I would have undertaken to give you a thorough examination. I alledge nothing of my own observations, lest they should be rejected as spurious and false; but from these four, and all examples that Argol gives of this nature, I think, that to any one

one diligent in searching into the truth of things, my opinion on this subject, will appear highly satisfactory. ^{Evening} But if again the Sun possesses the evening twilight, the same method entirely is to be ^{observed} preferred, except only changing the manner. Let the Sun's direction be to the place of the aspect, but the oblique descension or oblique ascension of the places opposite ^{inferior} to the Pole of the country; then let the Sun's distance be taken from the west, through the same descensions or opposite ascensions; let this distance be required in the table of twilight, which, if it be greater then the whole quantity of the crepusculine to the inferior parallels, 18°, the Sun is no longer in the crepusculine; and then we must make use of the following Canon.

Lastly, let the secondary distance under the same ^{occurent} crepusculine circle be taken, I mean, of the opposite place, and let the lesser be subtracted from the greater, and the remainder added to the arc of direction found above, if the secondary distance be greater than the primary; ^{but} let it be subtracted, if less; that is, in a manner ^{constant} different from that we spoke of above, and the sum or remainder is the true arc of the direction.

CANON XXI.

To direct the Sun when found in the Space of the obscure Signs to the Conjunctions and other Aspects.

The Sun, when under the Earth, is distant from the horizon either eastern or western, out of the

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parallel

parallel of twilight, because then the Sun is in the obscure arc, or space of the dark signs. First, take the Sun's semi-nocturnal arc, from which subtract the whole crepusculine arc, which you will have at the inferior parallel 18° ; and ~~taking~~ the remainder, ~~which~~ is the obscure arc, you must observe in a separate place; then take the semi-nocturnal arc of the ~~opposite~~ ^{or place of the opposite} place, from which subtract the whole arc of crepusculine, that is, that which is found there by the Sun; and thus you will have, under the degree of the place opposite to the inferior parallel, 18° , and there will remain the obscure arc of this opposite place. Thirdly, take the Sun's right distance from the *inimæ cæli*. Lastly, by the rule of proportion, say, if the whole obscure arc of the Sun give his difference from the *inimæ cæli*, what distance will the obscure arc of the opposite place give? and knowing the ^{secondary} distance of the ~~opposite~~ ^{or arc of the} place, you must proceed to the end in the same manner, as yet forth in Canon XIX, as if the obscure arc were semi-diurnal or semi-nocturnal.

Suppose the Sun to be in $29^{\circ} 31'$ of A^{r} , as in the fourth example produced by Argol in his former edition of Critical Days; if A be in $3^{\circ} 21'$ of A , with $1^{\circ} 40'$ north latitude, as it is placed in the more correct tables in the *inimæ cæli*, 24° of A , whose right ascension is 263.28 ; but as A 's declination is $0^{\circ} 12'$ ^N ~~southern~~, it happens that its parallel

parallel of declination falls in $29^{\circ} 30'$ of κ in the ecliptic, to which the Sun moves by direction.

of ☉

	h.	m.
From the semi-nocturnal arc	—	7 23
Arc of the crepuscular, take	—	1 48

Arc which remains obscure — 5 35

Right ascension — 301 42

Right ascens. dist. from the *inim cæli* 38 14

Of the Part $29^{\circ} 30'$ of κ .

Semi-nocturnal arc — 6 0

Crepusculine arc — 1 42

The obscure arc is by subtraction

 4 18

Right ascension — 359 33

Primary distance from the *inim cæli* 96 5

Now, by the golden rule, if the Sun's obscure arc, $5^h 35'$, gives its distance from the *inim cæli*, $38^{\circ} 14'$, the obscure arc of the aspect gives its secondary distance from the *inim cæli* $29^{\circ} 26'$, which, taken from the primary, ~~and~~ as both that and the secondary distances of the opposite aspect or place, are from the same cardinal house and descendant hemisphere, leaves the arc of direction 66.39 , for the equation $\mp$ I add this to the Sun's right ascension, and make the aggregate 36.821 ; from which, after subtracting the integer circle 360 , there remains 8.21 , which answers to 9 of ν , at which the Sun, from the hour of the nativity, arrives in 67 days, comprehending so

B b 2

many

many years of ~~an~~ age, wherein the native has shewn himself capable of discharging the highest honours, and accordingly has been raised to them; ^{and} the rays meeting in the place of the direction, the quintile of Venus, and the sextile of the Sun, proper. Another example of *Card. Salviati* explained further on to the 47th year. See therein a calculation of the Sun's direction to the parallel of Jupiter's declination. You may likewise perform these calculations by logistical logarithms. These two examples serve also for the subsequent Canon, and are a convincing proof that I am right in my opinion. See other examples calculated in Charles V. Francis I. King of France, and others.

CANON XXII.

To direct the Sun, wherever found, to the Parallels.

It was thought proper to call those parallels, which are commonly called antiscions, it being necessary to preserve the latitude of the planets in taking them, ^{and has} ~~that~~ I have ^{only} said those stars are alternately in the antiscions, which describe the same parallel or parallels, as Ptolemy says; that is, those which have the same ^{are called} declination, both in number and name ~~in the~~ primary antiscions, called place of ~~aspects~~; or only in number, in the secondary, which are places of authority and subjection; wherefore, if you want to direct the Sun to the parallels of a planet, first take their declination, by observing their latitude, ^{then} the degree

and minute of the Ecliptic. answering to the same declination. Now when the O by the Motion of Perseus arrives at the same declination or Degree or minute of the

~~free of its~~ ecliptic, it will be said to have reached the parallel or antiscions of those stars; take therefore the right or oblique ascension of that degree and minute of the ecliptic, the semi-diurnal or nocturnal arc, the horary times and every thing else, according as the situation of the Sun requires. See the example in the former Canon.

CANON XXIII.

To direct the Significator, wherever it is found, accompanied with Latitude, to the Conjunction and Rays.

As the Sun, whilst he is moved in a right direction, advances above his real way, which is the ecliptic, even so the other moderators, whose motion is latitudinal, whilst they are moved by the direction, advance ^{they} above their true and real way, which is that of ~~its~~ ^{their} successive latitude; I say, successive latitude, by reason that it is not always the same in the nativity, or in the beginning of the direction's motion, but is changed according as such prorogators vary the distance from their nodes, as has been observed, ~~than~~ ^{as} as the conjunctions in the Zodiac happens, when the stars become alternately nearer, and the opposition in the greater alternate distance, ~~which~~ ^{when} not omitting their latitude, happens to be greater; consequently the directions of the prorogators moving latitudinally to the conjunctions and rays in the Zodiac, above their true and real latitudinal ways, should be calculated, omitting

omitting the latitude of those ^{the occures} that ~~move swiftly~~, either through the conjunctions or rays. But the ways of directing, differ in nothing from the above mentioned, except that, what has been said of the Sun, constituted below the Earth, is omitted in the other prorogators; for having found the direction's place, according to longitude and latitude, that is, according to the latitude of the significator in the direction's place, in proportion to the distance there from their nodes, the right or oblique ascension of that place, is ~~by taking~~ the semi-diurnal or semi-nocturnal arc, the horary times, right distance, &c. always in the same manner, both above and below the earth; of these mention has been made. See examples in Charles V. Henry IV. &c. &c.

CANON XXIV.

To direct the Significator with Latitude, wherever it is found, to the Parallels of the Declination.

First find the declination of the stars, to whose parallel the significator is said to be carried; then in the middle of the table of declination, look up or down the ^{second} order of degrees and signs from the significator's place, changing also the latitude in the same manner, as the significator varies in his motion, till you come to the declination of the promittor's star found above the ~~earth~~; and when you have obtained it, take the right ascension or oblique ascension of that place according to its latitude ~~or~~ longitude, &c. and you will have every

every thing entirely in the same manner as before explained. You have the example in Sebastian, King of Portugal, Ferdinand Gotzagius, Cardinal Salviata Zachia, Verospus, Spinells, and others. See likewise the seven nativities, which, for my own purpose, I lately extracted out of Magnus; in all which, by an exact calculation, you will find that the true prorogator of life, when chosen, as the doctrine of Ptolemy teaches, arrived at such a parallel of the declination, at the true time of death. You will know whether the prorogator may fall in the parallels of declination of the stars, by observing the following: If the prorogator leaves the tropics, so as to lessen his declination, he will fall on the parallels of those stars, whose declination is less than his; and if, *it happens*, from the equi-nocturnal, on the parallels of greater declination.

CANON XXV.

To direct the Significator to the proper Rays in the Zodiac.

First mark out the proper ray of the significator longitudinally in the ecliptic, if it be the Sun; or latitudinally, if the Moon, preserving that latitude which it hath in the place of the ray, according to its distance there from its nodes; then take the right or oblique ascension of the aspect longitudinally and latitudinally; work according to the foregoing

going rule. See an example in Charles V. Mean while, take care that the angles are not directed to the planetary rays in the Zodiac; neither to the parallels, nor the proper rays, for they receive only the rays of the stars taken in the world. These we shall mention in the following part.

ASTRONOMY

AND

ELEMENTARY PHILOSOPHY,

TRANSLATED FROM THE LATIN OF

PLACIDUS DE TITUS.

PART III.

To CALCULATE the DIRECTIONS to the ASPECTS
in the World.

ASPECTS in ^{*Mundo*} ~~the world~~ are proportional distances acquired by motion round the world; for every star after leaving the east, when its distance is the third part of its diurnal arc, is in the * to the east, when the half part is in the quadrate; when two of the parts are in the Δ , then the whole diurnal arc is in the 8, for it is in the west; therefore the first house has the * with the eleventh and third houses, quadrate with the tenth and fourth, Δ with the ninth and fifth. The second house has its * with the twelfth and fourth, its quadrate with the eleventh and fifth, its Δ with

C c

the

the tenth and sixth. The third house hath its * with the first and fifth, its quadrate with the twelfth and sixth, its trine with the eleventh and seventh.

And thus the other houses always in the same manner, through the diurnal and nocturnal arcs, ^{be proven with great} differ naturally. The stars also have their mutual aspects alternately from those houses, which, with such rays as are taken in the world, whatever may be their latitude or declination, farther, as those houses have no real existence, and no distinction, or are proper by nature, force, or limits, but from the stars; so that if they had no existence, and did not move round the world, there could be no place in the heavens for the houses or their partitions, as I have fully demonstrated in the Philosophy of the Heavens. Now, the houses are not alternately aspected, with respect to one another; but if the stars that aspect, constitute, and are the measure of the houses; and for this reason they mutually and alternately aspect each other from those houses; and to these and the cardinal signs they direct their aspects. But in the partition of the houses by the duplicate horary times; or according to Ptolemy, by the two temporal hours, no aspect is had to the ecliptic, just as if there was ^{no aspect} no ecliptic in the heavens; but every aspect must be confined to the diurnal and nocturnal arc of the stars; and it follows, that even the aspects of the stars to the houses, and *vice versa*, from the houses,

houses, which I thought fit to call mundane, have no respect to the ecliptic, but to the diurnal and nocturnal arc of every single star, or to their motion round the world. All this, if rightly understood, will render every calculation in this third part perfectly easy.

CANON XXVI.

To direct the Cardinal Signs to the Conjunctions and

Opposition.

method
If you direct the right cardinal sign, take its right ascension from that of the occurrent star, preserving its latitude, and the remainder is the arc of direction required. In like manner to the opposition, keeping to the contrary latitude. If you direct the cardinal sign of the ascendant, take its oblique ascension from that of the occurrent star, carrying the oblique ascension of both to the latitude of the country, but always preserving the latitude of the opposite star, the remainder will be the arc of direction required. To the 8 use the ascensions of the opposite places. The ascendant may be directed to the stars without the oblique ascension; for if you subtract the semi-diurnal arc, from the star's right ascension and from the remainder, take the right ascension of the *medium cæli*, what remains, is the arc of direction required. Or, if you subtract the stars primary distance, that is, betwixt it and the *imum cæli*, from its semi-nocturnal arc, the remainder is the

C c 2

arc

arc of direction. But if the star has not reached the *inim cæli*, add its primary distance from the *inim cæli* to its semi-nocturnal arc, and the sum will be the arc of direction.

These calculations are easy, and need no example; and from what will be said afterwards, they will still be easier. To the fixed ^{stars}, in like manner, by the ascensions, &c. by taking their oblique ascension, with the help of the ascensional difference, if their latitude be extensive.

CANON XXVII.

To direct the Medium Cæli to the Sextile, Quarile, and Trine.

Now, it is plain from what has been said, that the intermediate rays to ~~the~~ rays to the angles, are taken by dividing the semi-nocturnal or semi-diurnal arc into three equal parts; or, which is the same, by doubling the horary times of the aspecting stars, by which is known the space of the houses, as to longitude, what the measure is, ^{by ascension} and degree of those stars in their motions round the world. When this is known, it is very easy to calculate the directions of the angles to the intermediate rays of the stars; for the sextile is the distance of two houses, the quardrate three, the trine four; ~~and~~ these are called secondary distances. So if you want the * to the *medium cæli*, which begins from the eighth house, add ~~the~~ two diurnal houses, that is, the stars diurnal horary times twice doubled to the ascension.

right ascension. If you want the other Sextile, which is produced by the ~~twelfth~~ ^{fourth} houses, subtract in the same manner the two diurnal houses from the right ascension, from the remainder take the right ascension of the *medium cæli*, and it will give the arc of direction. But if you seek for the Trine which originates from the sixth house, subtract the two nocturnal houses from the stars right ascension: if you seek for the other Trine, which comes from the second house, add the two nocturnal houses to the stars right ascension, and from the remainder or sum, subtract the right ascension of the *imum cæli*, the remainder will be the arc of direction of the *medium cæli* to the ~~A~~ ^{beginning} of the star. Lastly, if you want the arc of direction to the *quadrate*, direct the star to the horizon, as above mentioned; but if you have already the primary distance of the stars from the *medium cæli* of the star, in the ascendant part of heaven, subtract the secondary of the sextile from the primary of the star from the *medium cæli*, and you will have the ~~sex-~~ ^{the} arc of direction to the *medium cæli*; subtract that star's primary distance from the *imum cæli* from the sextile's secondary, and you will have the direction's ~~arc~~ to the trine of the *medium cæli*. But if the star is in the descending part of heaven, subtract its primary distance from the *medium cæli* from that of the sextile's secondary, and you will have the direction's ~~arc~~ to the sextile. Subtract the secondary of the sextiles to the *imum cæli*, from the stars primary

primary distance, and you will have the directions ^{are of} ~~are of~~ the trine. But if the star passes from the ascendant, to the descendant part of heaven, or on the contrary, add both distances together, and you will have the arc of direction.

Note. The Δ ray to the *medium cæli* is the *imum cæli*, and the $\ast$ to the *medium cæli* is the Δ to the *imum cæli*. Lastly, the rays to the angles are easily calculated by the oblique ascension, of every house; for after taking the stars oblique ascension, under the pole of that house, from which it emits the ray to the *medium cæli*, and taking the oblique ascension of the house, from that of the star, there will remain the arc of direction required. But if the star goes to project the ray to the descending part of heaven, use the oblique ascension of the opposite place, and this method is of use also in the following Canon, being of all, the most expeditious.

CANON XXVIII.

To direct the Oblique Cardinal Sign to the Sextile, Quartile, and Trine.

If you require the rays to the horoscope, which are projected from supra-terreneous places, divide the semi-diurnal arc of the aspecting star into three ^{equal} parts, or into two diurnal horary times, and you will have the spaces of the houses that are about ~~the~~ the earth. If you add two of these to the stars oblique ascension, taken in the horoscope, and from the

the sum subtract the horoscope oblique ascension, what remains is the horoscope's arc of direction to the sextile's of the stars, produced from the eleventh house; but if you add ~~the~~ four houses, and from the sum subtract the horoscope's oblique ascension, you will have the arc of direction to the trine which is caused by the ninth house.

Another way.—Subtract one house from the stars right ascension, and from the remainder take the right ascension of the *medium cæli*, and there will remain the direction's arc to the sextile's; add one house to the stars right ascension; from the sum subtract that of the *medium cæli*, and you will have the direction's arc to the trine, that is, to the horoscope.

But if you are desirous to find the rays that are emitted from subterraneous places, divide the stars, semi-nocturnal arc into three equal parts, ^{or} its nocturnal horary times, and you will have the space of the houses that are below the earth; of these, for the sextile, which proceeds from the third house, by subtracting two; and ~~from~~ ^{or} the trine, which is produced from the fifth, by subtracting four from the stars oblique ascension taken in the horoscope; and if from the remainders you subtract the horoscope's oblique ascension, you will have the arcs of direction to the sextile and trine. You may also use the *imūm cæli* by the right ascension, as has been said of the *medium cæli*. Quadrate rays are produced by the *medium cæli* and the *imūm cæli*; there-

therefore, instead of these, direct the stars to the *medium* and *inimæ cæli*, as has been said in Canon XXVI. Let there be an example for both Canons, under the Pole's elevation 45, the ascendant 13.30 of ♊ . In the *medium cæli*. Let us suppose 12° 0' of ♊ , whose right ascension 219.33, the horoscope's oblique ascension 309.33. ~~If~~ the Sun ~~is~~ in 1° 0' of ♊ , within the twelfth house, the Sun's right ascension 271° 5', the oblique ascension to the Pole 45, is 296.51; the diurnal horary times 10° 42', which, being doubled, constitute the diurnal houses, or the third part of the Sun's semi-diurnal ^{arc} 21° 24'. But If I want to direct the horoscope to the sextile of the Sun, I add to the oblique ascension, ~~to~~ the Sun's horary times, twice doubled, which makes 339.39. From ~~these~~ I subtract the horoscope's oblique ascension, and there remains the arc of direction 30° 6'. And observe, that the arc of direction consists of 8° 44' of the preceding, ^{the arc of direction} and likewise of the Sun's duplicate horary times; that is, one house, or 21.24. Wherefore, from the bare adding of this one house to the computed direction of the sextile to the *medium cæli*, there arises the horoscope's arc of direction to the Sun's sextile. *Quæ sit x-c*

I want to direct ^{quantile} the horoscope to the quintile of the Sun: I subtract the right ascension of the *medium cæli* from that of the Sun, and there remains the arc of direction, 51.32; or to the sextile's arc of direction 30.6, above calculated. I add

add the ~~sum~~ duplicate diurnal horary times 21.24, and the arc of direction 51.30. In like manner, if to this I add the duplicate, horary times, I make the arc of direction to the trine of the horoscope, 72.54. Again, I add to this, the geminated horary times; the direction's arc ~~to the~~ *medium caeli*, to the Sun's sextile, will be 94.18, and so in all of them. Under the Earth, we must make use of the nocturnal horary times, the ~~same~~ *same* nocturnal arc, but the direction both of the cardinal signs and houses to the rays of the sextile, quartile, and trine, are calculated (in a manner much easier than any of the afore-mentioned) by the oblique ascension of those houses from which the stars project the rays, as is before recited, and as may be seen in the former Canon. This Canon needs no other example, nevertheless you will meet with several in the sequel.

CANON XXIX.

*To direct the Cardinal Signs to the Rays of the Quintile
Sesqui-quadrate and Biquintile.*

Beside the usual rays of the *, □, △, and 8, I only suppose the quintile, sesqui-quadrate, and biquintile, to be powerful, as experience evinces from the symmetrical concerts of sound, from which the very excellent Kepler, in a most exquisite manner of resemblance, collects the rays of the stars in the heavens. Whatever may be the opinion of others with regard to the semi-sextile, semi-quadrate, and

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several others, to which it seems quite absurd to assign any efficacy, (with this one exception) I confess, that in the ~~same~~ ^{same} quadrate's distances, sounds begin to arrive at a degree of harmony, but altogether imperfect to this, therefore some portion of efficacy may be attributed; and on this principle I think that neither the Sun nor Moon become the ^{prerogative} ~~prerogation~~ of life, except they be semi-quadrated distance from the horoscope, or half of their semi-diurnal arc.—Above it, ~~the~~ may easily calculate the sesqui-quadrated ray to the cardinal signs, for it consists of the quarter of the world, and half of another quarter; or of the semi-diurnal or nocturnal arc; and also of half of the same, or another, so that the stars have this ray to the *medium cæli*, and the east, in the mean distance between the west and *inum cæli*; to the *medium cæli* and west, in the mean distance from the *inum cæli* to the east; to the west and *inum cæli*, in the middle ^{distance} between the east and the *medium cæli*, to the *inum* and east; in the middle ^{distance} between the *medium* and the west. For the calculation, divide the semi-diurnal arc into two equal parts; or as occasion requires, the semi-nocturnal of the stars, and this half part is the secondary distance from both the cardinal signs, as before mentioned.—In the example of the former Canon, the Sun forms the sesqui-quadrated to the west, and to the *inum cæli*, when it is the mean distance between the east and *medium cæli*, the Sun's semi-diurnal

urnal arc is 64.12, the half of this 32.6; wherefore I substract this secondary distance from the primary, which is betwixt it and the *medium cæli*, being 51.32, and there remains the arc of direction 19.26. But as this secondary distance, as well from the preceding as the succedent cardinal house, is the same, the Sun's primary distance from the east is 12.40. I substract this from the secondary, and the remainder is the same arc of direction, 19.26. Likewise, half the same semi-diurnal arc consists of the triplicate horary times; wherefore, if we add the Sun's horary times to its distance from the twelfth house, which was the arc of direction of the *medium cæli* to the Sun's *, that is, 8.44, the Sun's horary times are 10.42; the sum is the arc of direction 19.26. You see, therefore, there are several ways of directing the angles to the aspects of the stars; but to calculate the rays quintile and biquintile with ease and exactness, we must understand the Pentagonal figure in the opposite plate, wherein the point A may represent any cardinal sign of the world, or any other signicator to be directed to the quintile and biquintile: the points F, G, H, are the other three cardinal signs; B is the end of the quintile, C of the biquintile, D the point of another quintile, E of another biquintile, and F of the opposition; the ^{four} ~~fourth~~ AG, CF, FH, HA, are the quadrates or quarters of the world, or arcs, which, ^{are effects} by the stars in those quarters, are semi-diurnal or semi-nocturnal,

which may be various in quantity, according to the variety of the declination of the stars, and altitude of the pole. If the point *A* may be said to be the *medium caeli*, divide the semi-diurnal arc of the ascending star into five equal parts, four of which constitute the ray quintile, both in points *D* and *B*: also let the semi-nocturnal arc be divided into five equal parts; three parts ~~after~~ ^{from} adding the whole semi-diurnal arc, constitute the biquintile rays in the point *E C*; so that two parts out of five of the semi-nocturnal arc are wanting to the opposition. But if the point *A* represents the horoscope four out of five parts of the semi-diurnal arc, makes the quintile above the earth so many of the semi-nocturnal arcs under the earth; adding the other four to both of them, make the biquintile. It is to be known likewise that the quintile ray, compared to the *, is greater than the * by its fifth part; for it consists of twelve parts more than the *, which is the 5th part of the *, or $60\frac{1}{5}$ parts; compared to the quadrate, it is less by five parts of the same quadrate, that is, 18° , which are the fifth part of that $\square$, or 90; and the biquintile is greater than the Δ , by its fifth part, viz. 24, which are the fifth part of the trigon or 120° , but is less than the 8 by five parts, that is, 36 of the 8, viz. 180, or three parts out of five of the *, that is, made ~~of~~ the 8; from these it is inferred that there are two ways very easy to calculate the directions of these rays.

The

The first is, by adding the quintile's distance to the ascension of the aspecting star, if it precedes the cardinal sign that is directed; or by subtracting, if it follows; and from the sum or remainder, subtracting the cardinal ascension for the remainder, is the arc of direction required.

Let there be an example of the Quintile.

We have said in the above given example, the Sun's oblique ascension is 296.51, that is, to the latitude of the country; the semi-diurnal arc 64.12, the fifth part of which is 12.50; which taken from the whole semi-diurnal arc, leaves four of the five parts of that semi-diurnal arc, viz. 51.22. I add these to the Sun's oblique ascension taken in the horoscope, as it precedes it; and I make the aggregate 348.13, from which I subtract the horoscope's oblique ascension, and there remains the arc of direction 38.40, viz. the quintile of Sol to the horoscope. Or I subtract 51.22 from the Sun's right ascension, which is 271° 5', by reason it succeeds the *medium cæli*, and the remainder is 219 43; from these subtracting the right ascension of the *medium cæli*, which is 219.33, leaves the *medium cæli* arc of direction to the Sun's quintile 0° 10'; or I subtract the quintile's secondary ~~direction of the said~~ distance, which is 51.22, from the Sun's primary distance from the *medium cæli*, which is 51.32, and there remains the same arc of direction. 0.10'

Of the biquintile, care must be taken, that if we want to subtract the distance of this ray, which consists

consists of eight parts out of ten ^{of the} whole diurnal or nocturnal arc, when to ^{these} rays we direct either to the *medium* or *inimæ cæli*; instead of these five parts, we must take the whole semi-diurnal or nocturnal arc of the aspecting star of the other hemisphere; the other three of the same hemisphere in which the star remains; but of the biquintile, let us reject this method. The easier way, which also serves for all these rays, whenever the signifiers, as we call them, are found out of the cardinal signs, is this:

When you have found the direction, either to sextile, quartile, or opposition ~~from the pole~~ ^{by the rule}, adding or subtracting the proportional parts, by which the quintile, sesqui-quadrante, and biquintile, are greater or less than the other ray, we shall obtain the arc of direction; for if you have the arc of direction to the *, and want the same to the quintile, add to the quintile, if it be subsequent, or subtract if it precedes the fifth part of the sextile from its arc of direction, and the remainder or aggregate is the arc of direction required. But remember, the * consists of the diurnal horary times, four times computed, if the aspecting star be above the earth; of the nocturnal, if below. Or if you have the direction to the ^{quintile} ~~quintile~~, for the quintile add, if it succeed; or subtract, if the quintile precede the fifth part of the quadrante, ^{or} from that quartile's arc of direction.

If

If you have the direction to the trine, and want that of the sesqui-quadrant, add, if this follows, or subtract, if it precedes the horary times of the aspecting star, ~~whereby~~ the sesqui-quadrant is greater than the trine. When I say horary times, understand diurnal, if the aspecting star be above the earth, &c.

If you require the direction's arc to the biquintile, and have already the arc of direction to the trine, multiply four times the diurnal horary times of the aspecting star, if it be above the earth; the nocturnal, if under the earth; and from the product, take two of the five parts, which add, if the biquintile succeeds the trine; but if it precedes, subtract from the trine's arc of direction, and the remainder or sum is the arc of direction to the biquintile; but if you have the direction's arc to the opposition, take two of the five parts of the star's semi-diurnal arc, if it is above the earth; or semi-nocturnal, if below; and if the biquintile succeeds the opposition, add to the same direction's arc; but if it precedes, subtract these two parts, and the remainder, or sum, is the arc of direction to the biquintile. As in the example of the former Canon, the arc of direction of the *medium cæli* to the Sun's sextile is 8.44, the Sun's horary times, as being above the Earth diurnal, are 10.44; four times computed make the sextile's quantity 42.48, whose fifth part is 8.34; I therefore take 8.34 from the sextile's arc of direction, instead of the quintile to the *medium cæli*,

cæli, because it precedes the sextile, and there remains the arc of direction to the Sun's quintile $0^{\circ} 10'$. The direction of the *imum cæli* to the Sun's sesquiquadrate, as it follows the trine, is had by adding the Sun's diurnal horary times 10.42, to the arc of direction of the *medium cæli* to its $\star$, which is the Δ to the *imum cæli*, and the arc of direction becomes 19.26, as above.

Of the *imum cæli*, to the Sun's biquintile, by adding, as it succeeds the Δ , two of the fifth part of the Sun's diurnal $\star$, because it is above the Earth, which, as we have said, is 42.48, whose fifth part 8.34, doubled, makes 17.8; wherefore the arc of direction becomes 25.52.

Another way.—The directions of the *medium cæli* to the Sun, or if the *imum cæli* to the Sun's 8, is 51.32, from this I subtract, as the biquintile precedes three parts out of five of the $\star$ of the Sun's diurnal arc, that is, 25.40, and there remains the arc of direction 25.52, as above.

The direction of the horoscope to the Sun's quintile is thus obtained:

We have already, in the former Canon, calculated the Sun's sextile to the horoscope, which was 30.6; to this I add, as the quintile succeeds the sextile, the fifth part of the Sun's sextile ray, which is 8.34, and I make the ~~sextile's~~ ^{horoscope's} arc of direction to the quintile of the Sun 33.40.

Another Method.—The Sun's semi-diurnal arc, which is the quadrate to the ~~horoscope's~~ ^{horoscope's} ~~houses~~, is 64.12. that

that is, of the distance, not of direction, its fifth part is 12.50, which ~~are~~ ^{are} the Sun's secondary distance from the *medium cæli*, the primary is 51.32; from which, subtracting that secondary ~~one~~, leaves the arc of direction, 38.42, greater than the former by two, by reason of the fractions that are to be met with in the different calculations.

We have said that the horoscope direction to the Sun's trine, was 72.56; to this I add the Sun's horary times, 10.42, and I make the horoscope arc of directions to the Sun's sesqui-quadrante, 83.38; or I add the Sun's semi-diurnal arc, 64.12, ~~to~~ the arc of direction of the *inimæ cæli*, to the Sun's sesqui-quadrante, which was, as we have said, 19.26, and the same ~~produces~~ ^{the} the arc of direction, 83.38.

And it is the same in all of them; so that by addition and subtraction only, the direction of those rays may be calculated with the greatest exactness. But if any one would provide himself with a Ptolemaic *Astroabate*, with the horary circles, crepuscules, the Zodiac's latitude, and all other things requisite, it would be of very great service towards foreseeing the aspects, before the calculation, both of this and the following Canons.

CANON XXX.

To direct any Significator, being placed round the Center of the Cardinal Houses, to the 6 and 8.

Understand this, as within 3° beyond, or on this side the cusp, the right ascension of the Prorogator,

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if

if he possesses the right circle; or the oblique, *As* the oblique, be taken to the ^{polar} elevation of the house in which it remains; ^{which} subtract from the right ascension of the occurrent, or the oblique, taken to the same pole, preserving the latitude of both, and the remainder is the arc of direction required. In the opposition, the ~~converse~~ ^{converse} latitude of the occurrent is preserved; the difference in regard to preserving the latitude, between this Canon, XVII. and XVIII. is, that the ϕ and δ are ^{among} ~~there~~ taken in the Zodiac, but ~~here in the world~~; ~~those~~ aspects in the same real longitude, but ~~these~~ in the horary circle: as in ~~the~~ example, Canon XVII., the right ascension of φ , with latitude, is 261.52, from which, subtracting the right ascension of the Sun, which is 215.58, there remains the Sun's arc of direction to the ϕ of φ in ~~the world~~ ^{among} 45.54.

Concerning the Sun constituted below the Earth, the things to be avoided shall be mentioned in a proper Canon, viz. XXXV. The significator, when found distant from the cusp of the house, is directed in the ~~same~~ manner ~~as~~ explained in Canon XIX. except only that the latitude of both should, as we have remarked, be preserved.

CANON XXXI.

*To direct any Significator, when near Cardinal Houses, to the *, $\square$, or Δ .*

If the significator has the same ascension exactly to minutes, as the angle, or the other houses, wherein

wherein he is found, then, as it is in the center, the directions to the sextile quartile, and tripe, are made like those of the angle, as before explained: but if it is not on the cusp, exact to the minutes, provided its distance be not more than 3° of the equator, add the ascension or decension of the significator to the angle, or house, so that the significator may be constituted in the cusp of the angle or house. According to this situation, by adding or subtracting 30° you will constitute the ascensions of the other houses as usual; and by subtracting the ascensions of the houses (whence the star aspects the significator) from the ascension of that star, taken under the pole of the same houses, you will have the arc of direction. As for example, in Cardinal Gymnaseus, the Sun is in the ninth house, not 3° of the equator distant from the cusp, the oblique ascension of the Sun's opposite place under the pole of the third house, which is 18; is $314^{\circ}.0'$. I want to direct the Sun to the sextile of Jupiter, which Jupiter has to the Sun from the center of the west, wherefore I subtract 60 from the oblique ascension of the third house, constituted in the Sun, opposite ~~to~~ and there remains the horoscope's oblique ascension 254.0 , that is, supposing that the Sun remains in the center of the ninth house, though indeed it is about 3° distance. Lastly, I subtract this ascension of the horoscope 254 from the oblique ascension of Jupiter's opposite, taken in the horoscope, which is 296.52, and there remains the arc of

direction, 42.52, for the subsequent square which Jupiter has to the Sun from the sixth house, I add to this arc of direction, the duplicate ^{no. 12} horary nocturnal times of 24, by reason that the 6th house is below the Earth: for the Δ I add again the duplicate horary nocturnal times of 24.

CANON XXXII.

To direct any Significator, when found out of the Center of the Cardinals and Houses, to the $\star$, $\square$, and Δ .

Find the horary times of the significator, or its semi-diurnal arc, if it be above the earth; or its semi-nocturnal arc, if below, and the distance of the centers of the preceding or succeeding houses, as you please. Find also the horary times, the semi-diurnal arc, or semi-nocturnal arc of the promittors, with this proviso, *If* the promittor's ray, to which you direct the significator, projects from places above the earth, take the diurnal horary times, or semi-diurnal arc; and below the earth, the nocturnal horary times, or the semi-nocturnal arc; but that you will know from the houses; for the whole tenth house has all the eleventh and eighth houses for the sextile; to the first and seventh, for a quartile; the second and sixth, for trine; and so of the rest.—Query, By the Golden Rule, if the horary times of the significator give its distance from the house, what will be the distance of the promittor's horary times?

The

Twelfth,

The fourth number that is produced, is the secondary distance of the promittor from the center of either the preceding or succeeding house, after the same manner, you have seen $\equiv$ of the significator; from this house, the ray is emitted by that promittor to the significator, wherefore, if that house precedes the promittor in both distances, primary and secondary, subtract the lesser from the greater. So also, if it follows in both the distances. But finally, if in the one distance it precedes, in the other it follows; so that the promittor, by the motion of the direction, has passed through its cusp, add both distances, and the remainder or sum is the arc of direction required. Let the example be in *Cardinal Salviatis*.—I would direct the $\mathfrak{D}$ to the $\square$ of $\mathfrak{A}$, which has this ray to the $\mathfrak{D}$ from the sixth house. The $\mathfrak{D}$'s horary times diurnal, are 19.5; distance from the *medium cæli*, 10.24. $\mathfrak{A}$'s horary times nocturnal, is 14.32, and distance from the seventh house, 8.59. For the oblique ascension of the 8 of $\mathfrak{A}$ is 193.1; from which, subtracting the oblique ascension of the horoscope, there remains the distance 8.59 of Jupiter. But by the Golden Rule, there arises the secondary distance of $\mathfrak{A}$ from the west 7.55, which, added to the primary, because $\mathfrak{A}$ in the nativity is above the west, and is placed below, when the direction is complete, makes the arc of direction 16.54. To this direction of the duplicate horary times nocturnal of $\mathfrak{A}$, be added, as he now ^{subtracted} surrounds the lower hemisphere,

it makes

misphere, the arc of direction to the Δ of $\mathcal{U}$ is 45.48; but if you want the $\mathcal{D}$'s direction to the * of $\mathcal{h}$, take the horary times diurnal of $\mathcal{h}$, together with its primary distance from the twelfth house, the fourth emerging number is the secondary distance from the twelfth house; from which, subtracting the primary, because the distance from both is from the succedent house, ~~and~~ the remainder is the arc of direction required. If you want the $\mathcal{D}$'s direction to the Δ of $\mathcal{q}$, find the horary times nocturnal of $\mathcal{q}$, as it is below the Earth; and its distance from the sixth house, by the oblique ascension of the opposite places at the twelfth house. The fourth number that is produced, is a secondary distance of $\mathcal{q}$ from the sixth house; from which, subtract the primary, which is less, ~~from~~ ^{from} the secondary, as the distance of both is from the succedent house, and the remainder is the arc of direction required. And observe, that the first number of the Golden Rule, is always either the semi-diurnal arc, or the horary times of the significator; the second is the distance of the same from one house.

CANON XXXIII.

To direct any Significator, wherever posited, to the Quintile, Sefqui-quadrate, or Biquintile.

The method is nearly the same as that explained in Canon XXIX. for when any direction is known, whether it be of the sextile or quartile, trine

trine, or opposition, from only adding or subtracting the proportional part, whereby the rays of the quintile, sesqui-quadruple, and biquintile, either exceed, or are less than other rays, is produced the arc of direction; *As* in the example of *Cardinal Salvia's*; the D's arc of direction to the Δ of 24 is 45.48. If we add the nocturnal horary times of 24 14.32, we make the D's arc of direction to the sesqui-quintile of 24 63.30. But if the same arc of direction of the Δ 45.48, we add two of the five parts of 24's nocturnal *, which consists of his quadruplicate nocturnal horary times, that is, 58.18 ^{two} of the fifth parts of these are 23.16, we make the D's arc of direction to the biquintile of 24 69.14. But first of all care must be taken, that if the rays are emitted from the superior places above the Earth, the proportional parts of the rays to be added or subtracted, should be taken by the diurnal horary times, or by the semi-diurnal arc of the aspecting star; but if from the inferior places, or under the Earth, by the nocturnal, as you have seen in the given example. The second necessary caution is, that to the adding or subtracting for the ray which is projected from the subterraneous places, we cannot make use of the ray which is emitted from those subterraneous places; or the contrary, because their transit is from one quantity of the horary times to another; from the one hemisphere to the other; from the semi-diurnal to the semi-nocturnal arc, or the contrary, from which

which a true proportion cannot be had; but it is necessary, that for the ray which is projected from the subterraneous places, we add or subtract the proportional part from the ray which is found above the Earth, and likewise under the Earth, as in the example of *Cardinal Salviasis*, the direction of the quintile of γ to the $\mathcal{D}$, cannot be taken by subtraction from the direction of the ~~quintile~~ ^{quintile}, as this ~~falls~~ ^{falls} below the Earth, the quintile above. Wherefore, in such cases as these, let the distances of the rays of the $\ast$, $\square$, and Δ , be taken in the same hemisphere in which the significator remains, if they fall upon that same hemisphere; but if they fall in the other, in which the opposition of the significator falls, they must be taken in the other, as in the example of *Salviasis*, for the quintile of Jupiter to the Moon. I first take the quantity of γ 's diurnal $\ast$; that is, from the diurnal horary times, which are $15^{\circ} 28'$, four times computed, and the $\ast$ becomes $61^{\circ} 52'$; the fifth part of these are $12^{\circ} 22'$, and added to $61^{\circ} 52'$, they make the quantity of the ray quintile 74.14 , and are the secondary distance of γ ~~from~~ ^{to} the $\mathcal{D}$. The oblique ascension of γ ~~opposite~~ ^{opposite} to the pole of the $\mathcal{D}$, is $190^{\circ} 6'$; this subtracted from the oblique ascension of the $\mathcal{D}$'s, opposite ~~to~~ which is 265.33 , leaves the primary distance of γ from the $\mathcal{D}$ $75^{\circ} 17'$, which being greater than that of the ray $1^{\circ} 3'$, this quintile ray had preceded, and γ had this ray to the

the D in the nativity. In the example of *Cardinal Gymnesius*, the * of γ to the Sun falls above the Earth, the quintile below; for which we cannot add to the *'s arc of direction, the quintile excess above the ray. But I direct the Sun to the quartile of γ , and from that direction I subtract the fifth part of the nocturnal quadrate or semi-nocturnal arc of γ thus:

The Sun's direction to the $\square$ of γ , is thus obtained: From the Sun's semi-diurnal arc $7^{\circ} 18'$, is given its distance from the *medium caeli* 33.31 ; wherefore from γ 's semi-nocturnal arc $7.33 = 113^{\circ} 24'$, you have his secondary distance from the west 34.40 ; the oblique ascension of γ ^{opposite} is 312.33 ; from which, subtracting the oblique ascension of the horoscope, there remains the primary distance of γ from the west 61.28 ; but because γ is above the west, and posited below ~~I~~ ^{by the} *direction* add both his distances together, and make the arc of direction of γ 's $\square$ to the Sun 96.8 ; the semi-nocturnal arc of γ is 66.36 , whose fifth part is 13.19 ; ~~these~~ ^{these} I subtract from the quadrate's arc of direction 96.8 , and there remains the Sun's arc of direction to the quintile of γ 82.49 . There is not any difficulty in the Canon, if due attention be paid to the ray, whether they are projected from places above the Earth, or below, which cases seldom happen.

CANON XXXIV.

To direct the Significators to their own Rays.

The Sun and Moon, only by reason they possess the virtue both of the significator and promittor, if directed to their own rays, have remarkable effects, but the houses are intirely excluded from their own rays; the arc of direction of each luminary's proper sextile, is that which arises from its horary times, four times computed; of the quintile, with the addition of the fifth part of that sextile; the quartile's arc of direction is either semi-diurnal, or nocturnal arc; and so of the rest. If however the significator in these rays passes not from the upper to the lower hemisphere, or the contrary, as we have said, then we must calculate in the manner laid down in Canon XXXII, as if the Sun in the *primum mobile* was another promittor, and we shall know when it happens that the significator passes to the other hemisphere; by the oblique ascension from which, will appear the significator's distance from the horizon; which distance, if it be less, and the ray greater, that ray falls on the other hemisphere: if the distance be greater, the ray less, it falls on the same. *As in Cardinal Cymnaeus.* The Sun's proper sextile is, indeed, a proof of itself, that it falls above the Earth, that is, above the west, because the Sun is above the cusp of the 9th house; yet, if we require by calculation, the Sun's horary times are 18.15. which, four times comput-

computed, makes the * ray 73; but the Sun's distance from the west is 75.56, which is greater, and the * ray less: ~~when~~ therefore ^{and} the Sun's * ray falls upon the same hemisphere, its arc of direction will be from the diurnal horary times, four times computed, 73; but the Sun's proper quartile falls below the Earth, and is to be calculated as in Canon XXXII, as if the Sun was another promittor. More examples follow; and remember, that if the Sun is below the Earth, he must likewise be ^{calculated} ~~diurnal~~ to the proper rays, ~~for~~ the manner ^{shown} considered in Canon XXXVI.

CANON XXXV.

To direct any Significator whatever to the Parallels.

I call a parallel in the world, that distance which two stars have in an equal proportion from the same angle, the one remaining beyond, the other within; as if one possesses the cusp of the 11th, and the other the 9th, then they are equally distant from the *medium cæli*, or meridian; and if one is found in 12, the other in the second, they are equally distant from the ascendant, or horizon. But it is to be observed, that in this aspect, it not only happens that an equal proportionate distance is formed from one of the angles, but likewise in some manner from every one of them; as a star in the ninth is equi-distant from the *medium cæli*, as another star in the 11th; and these two stars are at an equal distance from the *imum cæli*, ~~and~~

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from

from the east and west horizon. This will be evident from the calculation, and should be taken as a proof of the virtue and efficacy of this aspect, and likewise for the ease of calculation; and from hence it is inferred, that the calculation of this aspect may be made several ways, of which the easiest is by the distance, that is, from the *medium cæli*, whither these two stars form a parallel to the meridian or horizon, that is, whither both are found above the Earth, or below it: I mean when the direction is finished; for it matters not where they remain in the nativity, *If* both are found above, When they have this parallel, take the significator, and promittor's right distance, which they

have in the nativity from the *medium cæli*, and this distance I call the *Mundane Proportion*. Then say, if the horary times, or semi-diurnal arc of the signi-

ficator give his distance from the *medium cæli*, what distance will the promitary horary times give? When you have found that, proceed according to Canon XIX. But if they form this aspect, while they are both below the Earth, take the distances from the *imum cæli*, in the same manner, and the distances from the horoscope may be taken by the oblique ascension: *If* one be above the Earth, and the other posited below, the contrary; take the distance of one from the *medium cæli*, and the other from the *imum cæli*, or make use of the ^{place of} *opposition*. One example follows.

Hitherto

Hitherto in this Canon, mention has been made of the direction to the parallels in the world, with the supposition that the significator remain immovable in the horary circle of position. But because, in the nativity, the virtue both of the significator and promittor is impressed in the *primum mobile*, and this agreeable to the opinion of all professors, therefore both their virtues are conveyed, by the *primum mobile*, from east to west, consequently it may sometimes happen, that the significator and promittor are posited in an equal proportionate distance from the same angle that is in ~~the~~ ^{the centre of the Earth} mundane parallel of ~~your or their species~~. Of these, in this Canon, we give the calculation; and how great the active virtue of this application is, will be seen in the example following: but it may happen that, by ~~a~~ direction, even the significator and promittor, both may be posited above the Earth, or both below; or the one above, the other below, though in the nativity they are different. If both are posited above the Earth, take the semi-diurnal arc, and the significator's distance from the *medium cæli*, and the semi-diurnal arc of the promittor, with his distance, in right ascension from the significator, ^{subtracting the lesser from the greater}, then add their semi-diurnal arcs together, and say, as that sum is to the semi-diurnal arc of the promittor, so is the promittor's distance from the significator. To the promittor's secondary distance from the *medium cæli*, use this distance, as in Canon XIX. You may likewise make use of the promittor's

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mittor's place, as significator, together with its semi-diurnal arc, right distance, &c. called a converse direction. If both are below the Earth, use the semi-nocturnal arc, and distances from the *immum cæli*, in like manner. Lastly, if one be above, and the other below the Earth, take its opposite place, and use the semi-diurnal arc of that above the Earth, and the other's opposite place. *Examples*

Henry 6. 11. St. Cardinalis Pius 5. 11. Synodus
CANON XXXVI

To direct the Sun, when below the Earth, to the Aspects in the World.

As the situation of the immobility, or position of the Sun, constituted below the Earth, is not the horary circle ^{after the manner of others, but} either the crepusculine ^{of the Circle in the crepusculine} parallel to the horizon, or that which is made in the proportional distances from the obscure arc, as has been mentioned before, then doubtless the Sun receives the promittor's aspect in the world, when the promittor is proportionally distant from a Cardinal, or other house, as the Sun's distance is in the afore-mentioned places after the direction is finished, where his distance is different from his primary one in the nativity, as has been remarked; for the Sun changes successively his secondary distance, wherefore, the calculations of the Sun's direction to the aspects in the world, are attended with somewhat more difficulty. If the Sun is in the crepuscules, first calculate the Sun's direction to the promittor's ray, whether

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whether it be sextile, quartile, or trine, in the manner of other significators, that is, from the proportional distances from the angles, and other houses, by the horary times, &c. as hath been said above, ^{where} the arc of direction may be called a fictious one. Second, you may know what degree of the Zodiac the Sun at that time hath arrived at,

by taking his polar elevation, in the usual manner ^(by adding the Oblique Ascension of the house to over foot) with the rest, and in the same place the oblique ascension; and by adding thereto the false arc of direction above, taken for this sum of the oblique ascension, will give the degree of the Zodiac, at which the Sun arrives in its revolution; for it is

of very little, or no consequence, in case you do not know its true place in this calculation. Thirdly, ^{Let} the Sun's primary distance from the horizon, see what crepuscular it possesses, and in the same, take his secondary distance, to which the supposed feigned direction shall come; then say fourth, As the horary time nocturnal of the Sun is to his secondary distance from the horizon, so is the promittor's horary times to his secondary distance from the angle or other house, ^{under the same} and you will have the true arc of direction. Let the example be in Cardinal Odoardus Farnese; I want to direct the Sun to the Δ of γ in ^{Monday} the world, which he has to the Sun in an equal proportional distance from the cusp of the fifth, as is the Sun distant from the east, the Sun's horary times nocturnal 19.17; his primary distance from the horoscope 20.57, γ 's

horary

horary times, 11.51⁷ the pole of the eleventh house 18°, the oblique ascension of 4's, opposition is 242.38; by subtracting from this the oblique ascension of the eleventh house, there remains 4 *Ascension* from the fifth house, 34.3. By the rule of three, you have 4's secondary distance 12.56, which, subtracted from the primary, as both distances ^{are} from the preceding house, leaves the arc of direction 21.4-28.46, which arc is necessary, in order to know the degree which the Sun may arrive at.

I require the Sun's polar elevation, if its duplicate nocturnal times gives the polar difference between the first and second houses 11°; the Sun's primary distance from the horoscope, 20°57', will give 6° nearly, and there remains the Sun's polar elevation 38, to which the Sun's oblique ascension is, 284.35. To this I add the arc of direction 21.46 and I make the sum 305.46, answering ~~from~~ the same table, 15.20 of 18. In the tables of crepuscules for the pole 44, I look for the Sun's primary distance from the horoscope, under 25⁵⁰ of 1, and I find it 13.28, ^{if the ascension is} under 1520 of 18. I take the Sun's secondary distance 20.46, always keeping the proportional part; wherefore again, by proportion, I say, as the Sun's horary times 19.7, is to his secondary distance, ^{from the} horoscope 20.46, so is Jupiter's horary times, 11.51. To 4's secondary distance, from the fifth, 12.46, which, being subtracted from the primary, leaves the true arc of direction, 21.17. To equate this, proceed as directed in

Canon

*and it equals 18 years at which time he was
under Canon XVI. Book III. If the Sun is found in the Obscure
Column*

obscure nocturnal place, first calculate the false direction, whether it be to the sextile, quartile, or trine ray, ^{in the usual way} as we said in the first part of this chapter; ^{which add the 86 Days of Lent from Sunday to our Pole and} secondly, find the degree of the ecliptic, which the Sun arrives at, by this direction; thirdly, let it be required, if the Sun's obscure arc gives his primary distance, ^{from the fourth} what secondary distance of the same will that degree of the ecliptic give, at which the Sun arrives by the aforesaid direction; and when this secondary distance from the *inim cæli* is known, if it be in the third or fourth house, use this distance; but if it be in the second or fifth house, subtract the Sun's duplicate horary times nocturnal from this distance, and the remainder will be the Sun's secondary distance from the third or fifth house; that is, when the direction is finished, then again say, as the Sun's horary times nocturnal is to his secondary distance from the determinate house, so is the promittor's horary times ^{to the 86 Days of Lent} from that house from which it projects its proposed ray, to that other house, from which you have received the Sun's secondary distance, &c. you must finish as usual. Let the example be in Cardinal Zacchia: in this I want to calculate the Sun's direction to the * of ♄, in the world, which ♄ has to the ☉, in a proportional distance from the third house, as the Sun is from the fifth; the Sun's horary times nocturnal 14 26,

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the oblique ascension of the ~~opposite~~ [☉] under the pole 18, the eleventh house is 189.7, from which subtract the oblique ascension of the eleventh, 175.22, there remains the Sun's distance from the fifth house, 13.45, Mercury's horary times nocturnal 16, his oblique ascension, under the pole of the third house, is 354.13, wherefore there remains his primary distance from the third 58.51. I therefore say, if the Sun's horary times, 14.26, give his distance from the fifth house, viz. 13.45, what distance will 8's horary times give from third, viz. 16.0? Answer, the secondary distance of 8, 15.5, which, subtracted from the primary, leaves the false arc of direction 43.36, which is necessary to know the degree of the ecliptic, at which the Sun may arrive in its revolution. The Sun's pole, taken as usual is 25; the oblique ascension ~~is~~ the same ~~place of the pole of the ☉~~ ^{of the ☉} ~~of his opposite~~, is 189.35; by adding to this the feigned arc of direction, the sum is 233.80, answering in the same table to the 17.30, of m, so that the Sun must remain in 17.30 of 8. Now it remains to know what is the Sun's distance from the *inimæ cæli*, or fifth house under 17.30 of 8, according to the proportional parts of the Sun's obscure arc, and also of 17.30 of 8. The semi-nocturnal arc is 5.46, the arc of the whole crepusculine 1.44; the Sun's obscure arc is, by subtraction, 4^h 2'.

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The semi-nocturnal arc ^{of} 17.30 of 8 is 4 50The arc of the whole crepusculine 2 4

The obscure arc of 8, 17.30 - 2 46

The Sun's right ascension 8° , from which subtract right ascension of *imūm cæli*, gives the primary distance therefrom 42.38. ^{first year} If the Sun's obscure arc 4.2, gives his primary distance from the *imūm cæli* 42.38, what will be the distance of the obscure arc of 8 17.30, which is 2.46? ~~But the~~ ^{first year there are}

secondary distance ~~is~~ 29.15; from which I subtract the ☉'s duplicate horary times 28.52, for the fourth house, and there remains the ☉'s distance from the fifth 0.23. Lastly, I demand, if the ☉'s horary times 14.26, give his distance from the 5th, 0.23, what will the horary times of 8 give 16.04? Answer, 8 secondary distance from the third, 0.26; which being subtracted from the primary distance of the same, there remains the true arc of direction 58.25, of this and others; in the example, you will see afterwards in its place ~~to~~ the other rays, quintile, sesqui-quadrante, and biquintile, After you have calculated the false arc of direction to the sextile, quartile, or trine, add or subtract the proportional parts, as we have said above, then see what degree the Sun has arrived at, and in that his secondary distance from the angles and houses: the promittor always should be at this distance. See also, what I have said elsewhere in an example given for illustration. ^{So} This Canon ~~serves to shew the ways to~~ direct the Sun to the proper rays in the world, for

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his

his place ^{is to be} taken under the *primum mobile*, as if it was another promittor different from the Sun, always remaining immoveable under the same polar elevation; wherefore let all be done as has been said, ~~for~~ the Sun's virtue is impressed on the *primum mobile*, under the determinate degree of elevation ^{upon} and on either ~~side~~, their virtue continues immoveable; but that which is impressed in the *primum mobile*, is moved round the world with the same *primum mobile*, and is separated from the mundane impressing; and this remaining immoveable, under its polar elevation, is moved to the more eastern parts under the *primum mobile*, and so arrives at the rays of the other virtue impressed under the *primum mobile*; this in a direct motion is the same as the promittor; in a converse, as a signficator; on the contrary, the other, &c.

CANON XXXVII.

To direct any Significator whatever, in a converse Motion, to all the Aspects made in the World.

If you have rightly understood all the Canons in this third part, this likewise before you will be found very easy; for it contains nothing more than what we have said in this ^{corresponding} third part, with this difference only, that in a ~~different~~ manner, not the promittor, but the signficator, remaining immoveable under the *primum mobile*, is carried to the place of position of the promittor, to their rays, which continue immoveable in a mundane situation;

therefore

** of the Ecclesiastic and in Mundo to a Determinate pole or elevation*

therefore the rules given, concerning the significator, are to be understood of the promittor; and on the contrary, those giving relative to the promittor, are to be understood of the significator; for which reason, there is an alteration in the order of numbers of the Golden Rule; so that ^{is} the first place the horary times of the promittor are to be taken, and ~~be placed~~ in the second; its distance from the angles or houses; in the third; the horary times of the significator, and the fourth number, will be the secondary distance of that significator, which is to be compared with the primary distance of the same from the cardinals or houses, in the manner explained, relating to the promittor in Canon XLIX. There are more examples afterwards, together with their effects. The angles are not directed in a converse motion, for they have none to the preceding places.

CANON XXXVIII.

To direct the Significator to the West, with the Addition and Subtraction of the Parts which is formed from the interjacent Rays or Stars, according to the Precepts of Ptolemy.

By the oblique descension ^{the} or ^{the opposite} ascension of places opposite to the horizon of the country, direct the significator to the west, not omitting his latitude, if it ~~is~~ has any; mean while, you must consider what stars or mundane rays are intercepted between the significator and the west, which you will know from

from the direction of ^{the} stars or rays to the west; for those that arrived first, that is, by a less arc of direction than that of the significator to the west, are interposed; but those that follow by a greater arc of direction, are not interjacent, and you must observe their arc of direction, whether of the stars or rays to the west. Then if every one of the planets, which either lie between or interpose the rays, take the conditional arc, the horary times to the hemisphere, wherein the stars, and not the rays, may be; for it is thus, as the nocturnal from the night, and diurnal from the day, as Ptolemy informs us. Lastly, say, by the Golden Rule, if the whole conditional arc of a star give us all the horary times, how many will a star or ray, arc of direction to the west give? Multiply the second and third, and divide by the first; add the remainder, if treating of the fortunate; but if of the unfortunate, subtract it from the significator's arc of direction to the west, and it will give the arc of direction more or less, according to Ptolemy, which should be equated in the usual manner. Suppose the example be in *Cardinal Dominic Gymnaseus*, the Sun's arc of direction to the west is 75.56; 4 is interjacent, whose semi-diurnal arc is 113.24; horary times 18.53, his arc of direction to the west is 61.28. I then require if the whole diurnal arc of 4, 226.48, give his horary times 18.53, how many will the arc of direction 61.28 give? The answer is, 5. Venus interposes the Sextile; the

the right ascension of ♄ is 160.46; which, subtracted from the right ascension of the *medium cæli*, makes the distance of ♄ from thence 0° 19', which, subtracted from the duplicate horary times of ♄ 33.14, there remains the arc of direction of ♄ to the ☿ of the west 32.55. If therefore the whole diurnal arc of ♄, which is 199.36, gives the horary times 16.37, how many will the arc of direction 32.55 give? and I receive for answer, 2.45. Venus likewise interposes the quintile. I compute the four horary times of ♄, and makes 66.28; the fifth part of which is 13.28; I subtract this from the ☿'s arc of direction, and there remains the arc of direction of the quintile of ♄ to the west 19.37; from ^{these} ~~there~~, in the fourth place, are had 1.38, all which make 9.24 of the fortune to be added; so that the Sun's arc of direction to the west is augmented to 85.20. Mars interposes the ☐, whose arc of direction, ^{as the right ascension} through the right ascension of the *medium cæli*, is 7.57; if therefore the whole diurnal arc of Mars, which is 189.48 ^{gives} makes his horary times 15.15, the direction's arc 7.57, will ~~make~~ ^{give} 0° 40'. Saturn interposes the sesqui-quadrant; his distance from the *imūm cæli*, is 18.13, which I subtract from his duplicate horary times, which are 35.24, and there remains his distance from the third house, 17 11; to this I add his horary times, and I make the arc of direction of the sesqui-quadrant of ♄ to the west 34.53. If therefore, the whole nocturnal arc of ♄ 22.14, gives his

What will Arc of Direction of 4 to beginning make to the
West 34. 53 given. Answer 2. 54 to which add the Meri-
Dian and it shall make 3. 34 which is to be subtracted
from

his horary times 17.42, the arc of direction 85.20, and there remains the true arc of direction 81.46, calculated according to Ptolemy's method, which shews the years the native has lived, as you may see afterwards in its proper place. That you may not look upon what we have said as a dream, and therefore to be rejected, see the example of Urban VIII. In the Philosophy of the Heavens, you may likewise do the same in the example of Leonora Ursina, Duchess of Sfortia. But how largely and differently authors have spoken of this direction of the significator to the west, putting various constructions on the words of Ptolemy, is known to every one. See Cardan in his Commentaries, Maginus in his *Primum Mobile*, and the Use of Legal Astrology in Physic, chap. viii. where he delivers the sentiments of Naiboda. I add, it is worthy of remark, and altogether conformable to truth; because, when the rays and intermediate stars of the malign only lessen the arc of direction to the west, and do not destroy life; when by a right direction, the moderator of life does not remain at the same time with the malignant planet; for should this happen, they kill, without any manner of doubt, as in *Salviatis*, and several other examples.

ASTRONOMY

AND ELEMENTARY PHILOSOPHY,

TRANSLATED FROM THE LATIN OF

PLACIDUS DE TITUS.

PART IV.

Of SECONDARY DIRECTIONS, PROGRESSIONS,
INGRESS, and TRANSIT.

HAVING already calculated and obtained the annual numbers ^{of years} of the primary direction of the signifiers to their promissors; and likewise taking the lords of the ^{terms} orbs, all which Ptolemy, in the last chapter of the 4th book, calls the General Arbiters of Times; for this reason, because they pre-ordain the general times of their effects, which, as its motion is slow, its perseverance long, it discovers its effects after a very long time; that is, after months and years. In order that we may know, in this extent of time, on what particular month and day the effects appear, Ptolemy pro-

H h poses

poses these motions for observations, wherein, when the greater of the causes agree together, then, doubtless, the effect is accomplished, or most clearly manifests itself: whence we ought to conclude, that though, with our greatest care and exact calculation we have obtained the true time, not only to the year, but also month and day of the primary direction, we cannot argue from thence, that the effect has happened on that very day, and therefore it matters not, though the primary direction has been even exceeded, or not quite exactly accounted to a few minutes, as notwithstanding the particular times of their effects, may depend upon other motion of causes now proposed; for which reason, the times of these subsequent motions of the cause, demand our greatest attention; and we must not insist upon the first places which present themselves, but enquire further, till we find where proof may be had, viz. by the method we are now going to speak of.

CANON XXXIX.

Of SECONDARY DIRECTION.

Under this name, I understand the motion of the celestial causes which are made on the days succeeding the nativity, according as they are marked in the Ephemeris; for the aspects to the luminaries and angles, which happen in those days, have their effects from every day to every year; so that the first day may be referred to the first year, as a measure

measure to the mensurate; the second, &c. for which reason we must observe, when the luminaries are posited in any aspect of the stars for *it*, with the fortunes, ~~or rather~~ fortunate, they conduce to happiness and good health; if with the unfortunate, and from an hostile ray or parallel of declination, they portend misery and distress in those years which depend on those days these aspects happen on. But without doubt, these effects are remarkable, if at that time there are primary directions of the same kind and nature; and above the rest, from such motions originate the climatical, or more properly, critical years; for on the days the ☽ is posited in the 6, ☐, or 8, to and with the place of the nativity, she makes the years which depend on those days, obnoxious to dangers and infirmities. But if at that time any unfortunate primary direction of the vital prorogator is strong, life may be said to be in danger, and particularly if in a secondary direction, the Moon is afflicted by the malignant planets. But if the Sun is so too, the danger is still greater. Lastly, if the primary direction is heavy, when the ingress and transit agree, death is inevitable. See the examples in the Exposition of the Nativities.

CANON XL.

Of Progressions.

That progressions, or, if we should say, equal processes, taken as usual, according to the general

H h 2

opinion

opinion and custom hitherto received, are fictitious, impossible, and contrary to nature, has been sufficiently proved elsewhere. The method which you are to take as natural, we now explain and prove, in every one of the future examples. Know then, that progressions are derived from embolismical lunations succeeding the nativity, every one of which are formed in the space of near 29 days, in which the Moon separates from her δ , with the Sun forming the $\square$ and g , and returns to a $\square$ and δ , in which circuit she passes over almost 13 signs, and the Sun one sign.

Progressions, if we may give our judgment, originate from these motions of the luminaries; for the first lunation succeeding the nativity, or the γ 's circuit, bounds the progression of the first year of the native; the second, the progression of the second year; the third, of the third, &c. in such a manner, however, that the first part of the γ circuit may measure or bound the first part of the year; the middle, the middle; the last, the last, &c.

To calculate the progressions, and know with ease where they will arrive at so many embolismical lunations of ~~this kind~~ succeeding the nativity, must be computed, as there are years which have elapsed of the age of the nativity, by always placing the Moon in that appearance and distance from the Sun she is at in the nativity. Lastly, for every month to the Moon's place, there must be added 32.30, which are the twelfth part of one lunation;

nation; but if you desire to obtain a ready calculation of the progressions for several years, take notice that the D does not finish the twelve lunations in one whole year, but eleven days less ^{having} ~~than~~ the Moon's distance from the Sun in the nativity, and look for this eleventh day before the end of the first year after the nativity; and when you have found it, then the progression of twelve years are completed; in like manner twenty-two days before the end of the second year after the nativity, the progression of twenty-four years are completed, &c. Thence proceed from every lunation to every year of the native's age, and from every one of the signs with ⁰2.30 of the D's motion to every month; and whenever the luminaries are well affected, as well in the progressions as towards the places of the favourable planets of the nativity, they induce to happiness; and on the contrary, &c. See examples ^{of the} ~~in~~ every one of the nativities.

CANON XLI.

Of Ingresses.

We have said some are active, some are passive. ACTIVE ingresses are the ^{from the} ~~aspects~~ of active stars, acquired by an universal daily motion, with the places of the primary and secondary direction, and progress ^{from the} ~~of~~ the significators. PASSIVE are the ^{from the} ~~aspects~~ of the universal prorogators in the whole world with the active stars of the secondary direction

rection, and process. Under the name of ACTIVE stars, we mean whatever have the quality of acting, and are usually posited in the promittor's place, as ♀, ♄, ♂, ♀, ♄, and the ☉ and ☽ also, when they assume the nature of any of the afore-mentioned, and such ingresses, whether of the benign, to the places of the motions of the significators, or of the universal significator, to the places of the motions of the benign, or favourable planets; that is, both active and passive are good, but of the malign, in the same manner, are hurtful, as will be ^{ascended following} perceived in the examples.

CANON XLII.

Of TRANSITS.

Some also are active, some passive; the active ^{significators} are the aspects of active stars acquired by an universal daily motion with the prorogators of the nativity; that is, with their ^{significators} immoveable places. Passive Transits are the aspects of the universal significators in the whole world with the active stars of the nativity; that is, with their immoveable places, according to their immobility, which we have frequently mentioned; so that in this, ^{aspect} ingresses differ from transits; ~~in~~ that, ingresses affect the places of the moveable motions; but transits, the fixed places of the nativity. But the most of all to be observed, are the Lunations in the daily motions, whether it be ♄, ☐, or ♀ of the ☽ with the ☉ above the obnoxious places; for when the

the subject is ^{is in the} on the direction and progress to happiness, if the happy lunations are ^{is} ~~is~~, by reason of the aspects of fortunate stars, they greatly conduce to the procuring of happiness in their effects; but if, on the contrary, we are speaking of the directions and process to the unfortunate planets; and those lunations are unfortunate, on account of the hostile rays there of the malignant stars, the native must be supposed to be in very great danger; and doubtless there is great reason to fear it, from the unhappy event of the things signified. Hence it is evident, that promotions to dignity very frequently happen in lunations wherein the luminaries are surrounded by the ^{beneficent} ~~fortunate~~. On the contrary, tribulations, diseases, murders, &c. in lunations, wherein the luminaries are besieged by the unfavourable planets.

This is the true doctrine of Ptolemy, and of all this most noble science.

But let us begin observing the examples which we have subjoined to verify things, and likewise to elucidate the Canons.

End of the CANONS.

ADDITIONAL

ADDITIONAL OBSERVATIONS

ON

CONCEPTION,

AND THE

TEMPERATURE OF A NATIVITY.

IT is universally admitted, that the beginning of human generation takes place at conception, and therefore we ought to be exact in ascertaining this time, and consider the effective power of the configuration of the stars, as they then happen to be posited, and from thence contemplate the qualities of the mind and body. For in the beginning, although the seed at once assumes a quality by the communication of the circum-ambient matter, which at other times of its formation and increase becomes different, yet, naturally, as it increases, it retains its own proper matter, and is rendered more like the peculiar nature of the first quality,

quality, with which it was impressed at the time of conception. It is of some importance to know the time of conception, as well as to know the true time of birth; for by the first, the accidents and temperature before birth are known; and by the second, those incident to our whole lives are to be discovered. Wherefore one may be called a beginning, and the other an after-beginning; the first, the generation of human feed; the second, that of man. For in this state the infant assumes many things which it had not when in the womb, and these peculiar to human nature alone, and the formation of the body. And although the properties of the celestial and elementary matter seems to confer nothing at the time of birth, in respect to the formation of the child, yet it operates most forcibly upon it in other respects; for nature, after perfecting the formation, disposes the ensuing effect according to the state of the former at the beginning. Hence it is reasonable, in those whose time of conception is known, that the configurations of the stars formed at their birth, should be significative; not that it wholly contains an effective power, but because it necessarily hath a power by nature similar to the effective. Therefore, if the time of conception can be known before birth, by setting a figure, it shews what shall happen to the infant while in the womb; as whether it shall be strong or weak, firm or infirm, perfect

or imperfect, male or female, single or twins; or whether it shall arrive to the full and perfect time of birth. But the most essential use of a conceptional figure after the infant is born, is to compare the signs and planets which govern the conception with the nature and quality of those that govern the birth, in order to ascertain the predominant humour, and its offending quality, which shall ever after mark the temperature of the native.

To erect, therefore, a conceptional figure, proceed thus: when you have set a figure for a nativity, take the distance of the Moon from the east, if she be under the earth, or from the seventh, if above the earth, subtracting the sign and degree of the angle from the sign and degree of the Moon, always observing to add twelve signs to the place of the Moon, if (subtraction cannot be made) and with the remainder enter the subsequent Table.

A Table of the Mansion of the Child in its Mother's Womb.

Signs	Degrees	If the Moon is under the Earth, take her distance from the Ascendant.		If the Moon is above the Earth, take her distance from the Ascendant.		A Table turning degrees into hours.		A Table of Minutes.	
		Days.	Days.	Days.	Days.	deg. h.	deg. h.	M. M.	M. M.
0	0	273	258	1	1	1	1	2	16 32
0	12	274	259	2	2	2	2	4	17 34
0	24	275	260	3	3	3	3	6	18 36
1	6	276	261	4	4	4	4	8	19 38
1	18	277	262	5	5	5	5	10	20 40
2	0	278	263	6	6	6	6	12	21 42
2	12	279	264	7	7	7	7	14	22 44
2	24	280	265	8	8	8	8	16	23 46
3	6	281	266	9	9	9	9	18	24 48
3	18	282	267	10	10	10	10	20	25 50
4	0	283	268	11	11	11	11	22	26 52
4	12	284	269	12	12	12	12	24	27 54
4	24	285	270					26	28 56
5	6	286	271					28	29 58
5	18	287	272					30	30 60
6	0	288	273						

But to make the process of setting a conceptional figure more facile, we will subjoin the following example, taken from the nativity of George Prince of Wales, where we find the Moon is two signs $28^{\circ} 36'$ distant from the ascendant under the earth; with this enter the table, and even with two signs 24° , will be found (in that column the distance of the Moon from the ascendant) 280 days; and by entering with the other 4° in the table of degrees, we shall find it give 8^h ; and we examine the table of minutes, and find $36'$ give $1^h 12'$, which, being

1 12

added

added altogether, makes 280 days 9^h 12', which shews the conception took place 280 days 9^h 12' before the birth; and by reckoning that time backwards, we shall find it took place on Thursday the 5th of November, eight minutes past ten o'clock in the morning, 1761, when the seven erratics were situated as in the annexed plate.

On Temperature of a Native.

It is necessary, before we can give a proper judgment on the size, temperature, or complexion of a native, that we consider the specific virtue and quality of the seven wanderers, and their position; for as by their motion they regulate the four elements, fire, earth, air, and water, so they compound and act on the four principal humours in the *temperature* of *man*, viz. choler, melancholy, blood, and phlegm; and as they are equally mixed or predominant, such shall be the temperature and complexion of the native at conception and birth, we shall therefore, for the better perception of a young tyro, arrange them under distinct heads (as in the plate), wherein is shewn how their natural qualities are changed by their different aspects and positions in the heavens; as for example, the ☉ in ♈, ♊, or ♒, is sanguine, and produces heat and moisture, as in Spring.

The ☉ in ♍, ♎, and ♏, is choleric, and causes heat and dryness, as in Summer.

The ☉ in ♐, ♑, and ♒, is melancholy, and brings cold and dryness, as in autumn.

The

The ☉ in ♄, ☿, or ♀, is phlegmatic, and causes cold and moisture, as in winter.

The Moon, of her own nature, is cold and moist, and always intermixes her influences with the influx of every planet that joins aspect with her, or from which her aspect is separated. Her effects also increase or decrease; for if she is in her increase with ♀, she causes heat and dryness; but when in her decrease with ♄, she produces cold and moisture; therefore in judging of the temperature of the native, observe the following rules:

First. Examine the nature of the sign ascending.

Second. The nature of the lord thereof, and the sign it is in.

Third. The planets or ☿ or ♄ in the ascendant, or any planet beholding the ascendant with aspect.

Fourth. The situation of the Moon and those planets that behold the Moon within orbs.

Fifth. The season of the year and that sign the Sun is in.

Sixth. The almuten, or that planet which has greatest dignities in the figure.

These rules being properly attended to, and gathered according to order, and subtraction made, the lesser from the greater, we may easily find the predominant humour, and consequently judge of the size, temperature, and complexion of the native.

But it is necessary to premise, that if cold and moisture prevail in a geniture, the native will be phlegmatic: if cold and dryness have the superiority, he will acquire a reserved habit and be oppressed

pressed with melancholy: if heat and moisture pre-dominate, he will prove of a sanguine temperature, and of an even-courteous disposition: if heat and dryness, he will be choleric, and of a surly temper; but where the qualities of the configuring stars are nearly equal, the native will be strongly affected by their temperatures respectively, when under a direction of their own nature and quality.

On Climatrical Years

Climatrical years are nothing more than the times or periods in which the Moon makes her quarters to the point she is in at birth, measured by her own motion, and applied to the years of the native's life, and to allow for each day's motion of the Moon one year, and for every two hours one month, by which may be judged the native's first climatrical year, second, third, and fourth; and here observe the time the Moon took in making her first quarter after birth, declares when the first climatrical year is; the second quarter, the second climatrical year, and so on, till we begin the first quarter again. 7 MA 63

On Revolutions.

Revolutions are no other than to observe the situation of the planets, at the time the Sun returns to his radical place; and if at that time any of the planets transit their own, or behold their own place with any aspect, then they have powerful effects; if none of these happen, then there can be no judgment drawn from a revolution that year.

THE END.



✎ The Reader is desired to observe, that the foregoing
Tables of Houses, are those alluded to in Ca-
non VI. as being more properly adapted to this
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The Aspects.

♂ Conjunction is good with good Planets, but

Evil when two Planets meet of Contrary Natures.

* Sextile is Indifferently Good.

□ Quartile is Indifferently Evil.

△ Trine is Perfectly good with any Planet

♂ Opposition is an Aspect of most perfect Enmity

A Table. Proving what Planets are friends, or at

Enmity with each other. & their Colours.

Planets	Friends صداق	Enemies عداوت	Colours الوان
♂	♂ ♀ ☉	♂ ♀	Black
♀	♂ ♀ ♀ ☉	♂	Purple mixed with Red
♂	♀	♂ ♀ ☉	Red Yellow or Firey
☉	♂ ♀ ♀ ☉	♂	Purple & Yellow
♀	♂ ♀ ☉	♂	Sky Colour or Blew
♀	♂ ♀ ☉	♂	Various ^{according to y Sign}
☉	♂ ♀ ♀	♂	A mixed Colour spotted with ^{white}

By this Table it appears that ♀ ☉ ♀ ☉ are friends to ♂.

but ♂ & ♀ Enemies, understand the same of the Rest.

But observe also that friends by reason of agreement

in Nature/ Quality. Substance & Power are ♂ ☉ & ♀ ☉

☉. But Enemies by the opposition of Houses are ♂ ☉

♂ ☉. ♀ also & ♀ ☉ & ♂ ☉ ♀ but Enemies by Exaltation

are ♂ ☉ the ☉ also ♀ ☉ ♂. and ♀ ☉ ♀.

A TABLE OF THE DISTANCES OF THE PLANETS

Planet	Distance from the Sun	Distance from the Earth	Distance from Mars	Distance from Jupiter	Distance from Saturn	Distance from Uranus	Distance from Neptune	Distance from Pluto
Mercury	36	36	36	36	36	36	36	36
Venus	68	68	68	68	68	68	68	68
Earth	93	93	93	93	93	93	93	93
Mars	142	142	142	142	142	142	142	142
Jupiter	483	483	483	483	483	483	483	483
Saturn	954	954	954	954	954	954	954	954
Uranus	1920	1920	1920	1920	1920	1920	1920	1920
Neptune	2878	2878	2878	2878	2878	2878	2878	2878
Pluto	3668	3668	3668	3668	3668	3668	3668	3668



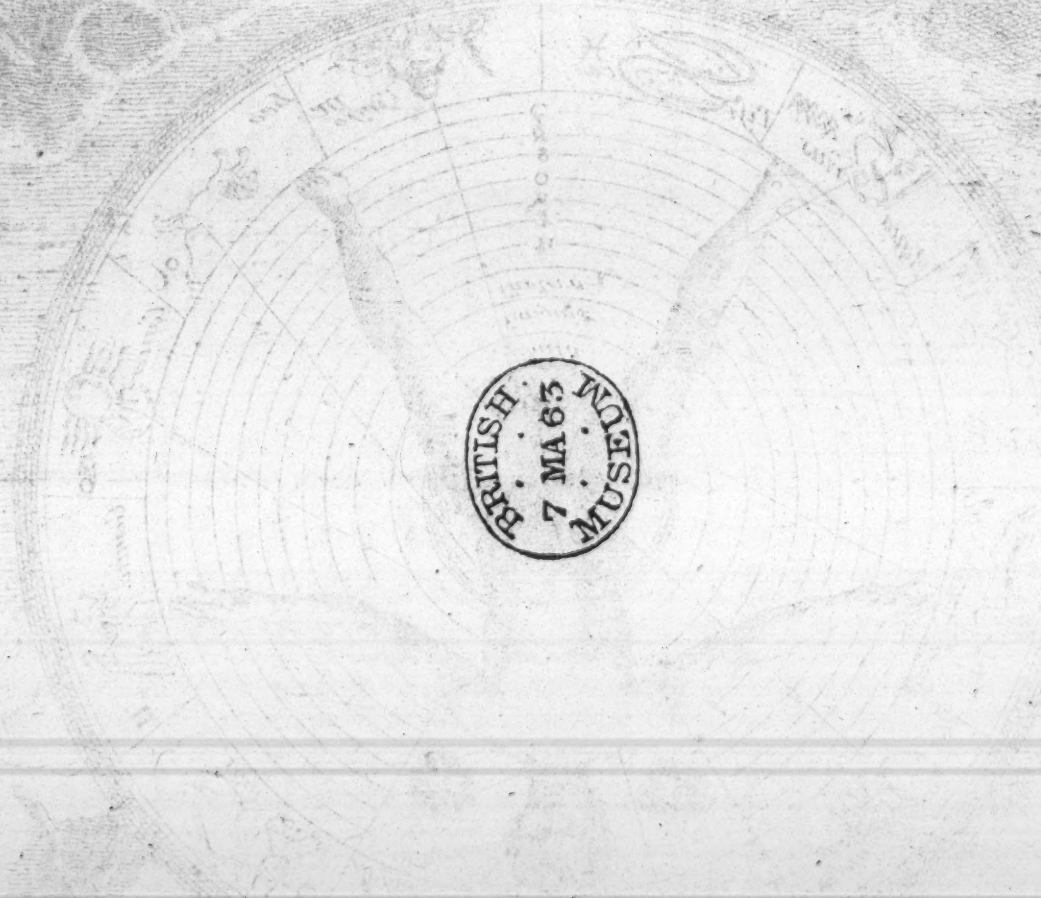


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7 MA 63

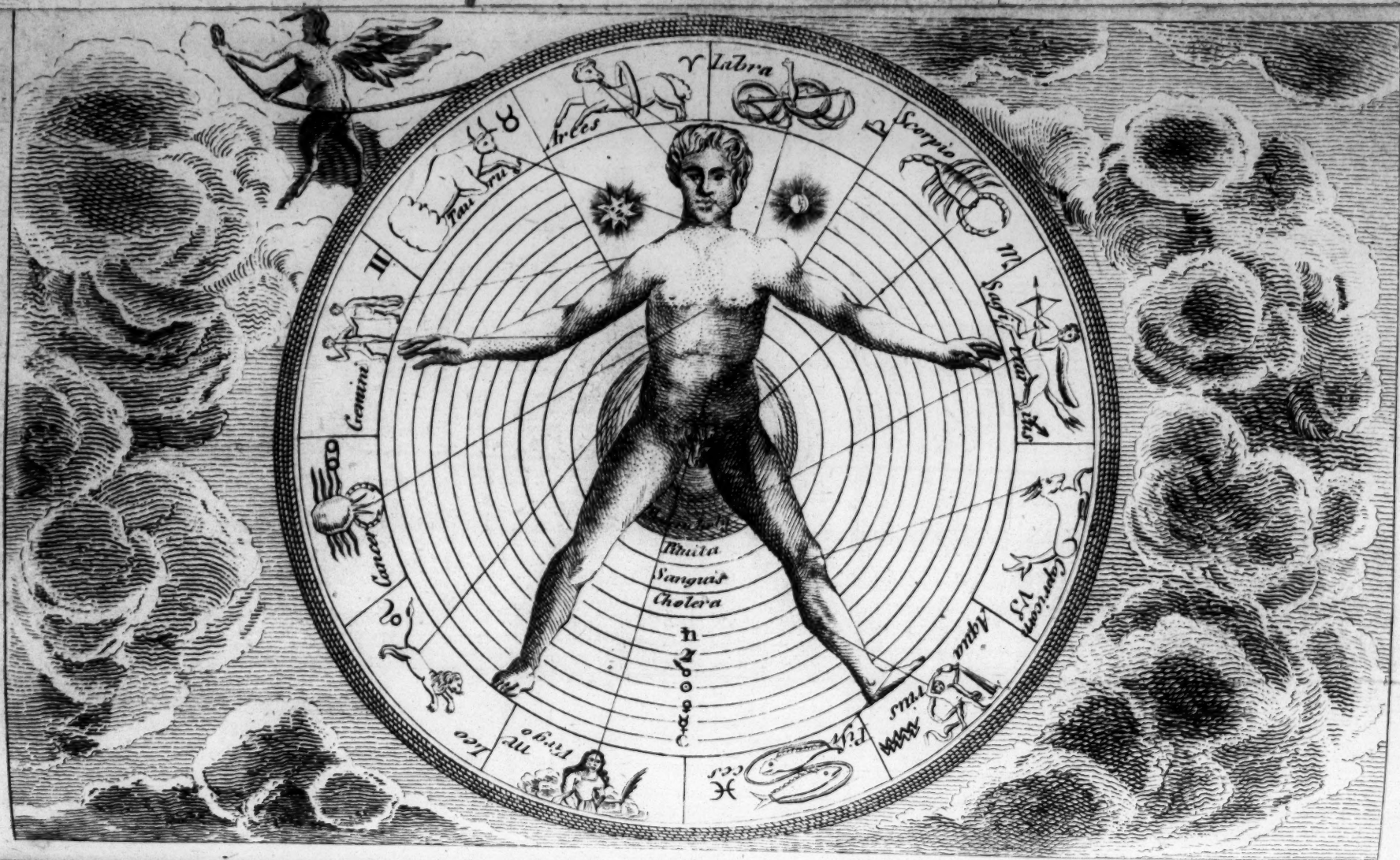
A Typical Example of an Opportunity

A Table Exhibiting at one View the Planets Essential and Accidental Fortitudes & Debilities.

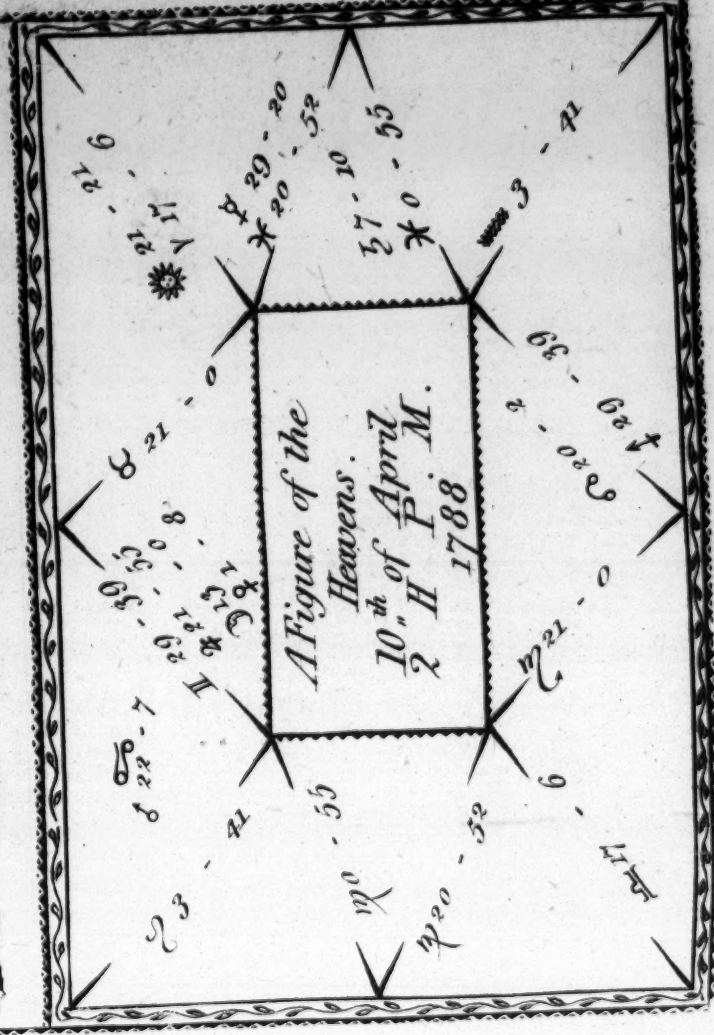
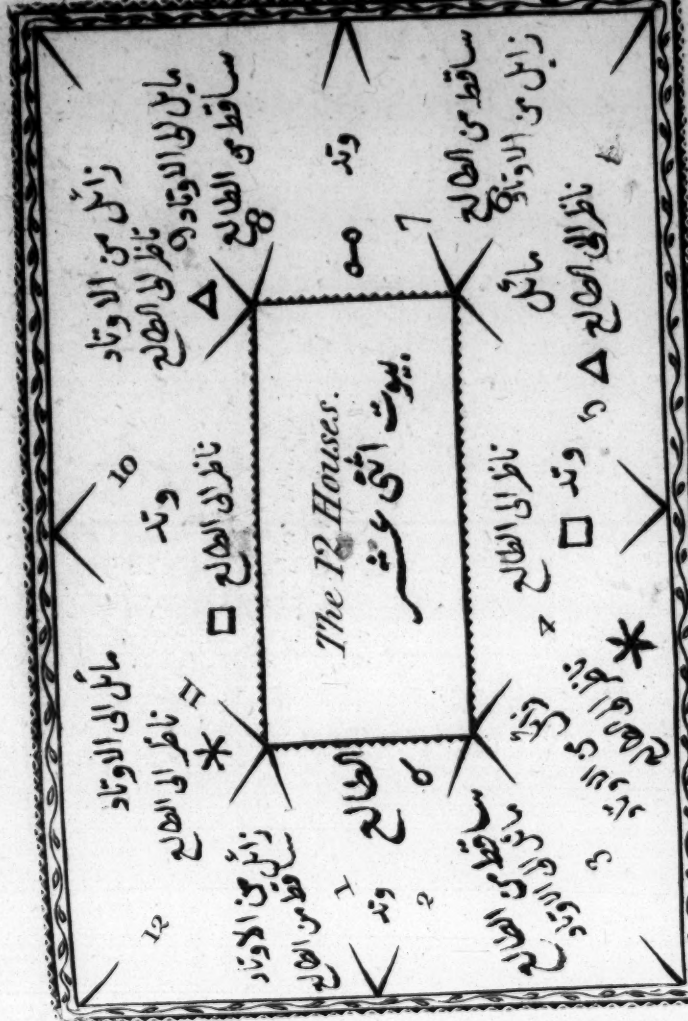
Dignities					Debilities				
Essential	♂	♂	♀	♀	Essential	♂	♂	♀	♀
In House	✓	5			In Detriment	✓	5		
Exaltation		4			In Fall		4		
Triplcity	✓	3			Peregrine		5		
Joy or Term		2			Accidental				
Face	✓	1			In the Twelfth		5		
Accidental					Eighth or Sixth		2		
In Ascendant or Midheave		5			Retrograde		5		
Seventh Fourth or Eleventh		4			Combust		5		
Second or Fifth		3			Slow in Motion		2		
In Ninth		2			Bevigeid of ♂ or ♀		5		
In Third		1			Partial ♂ of ♂ or ♀		5		
Not Combust	✓	5			Ditto of Medues		5		
In Cazimi	✓	5			D.° of Cada I. eo		5		
Direct	✓	4			Conjunction with ☿		4		
Swift in Motion		2			Partial ♂ of ♂ or ♀		4		
Bevigeid of ♀ & ♂		5			Partial ☐ of ♂ or ♀		3		
Partial Conjun.° of ♀ or ♂		5			♂ ♀ or ☐ Occidental		2		
Conjunction of Regular		5			♀ ♀ or ☐ Oriental		2		
Ditto with Aldebaran		5			South Latitude		2		
D.° with Arista		5			In Term of ♂ or ♀		1		
D.° Arturus		5			Sum Total of Dignities				
D.° Lanx Borax		5			A Table of the Dignities & Debilities in the Fortunes.				
Partial ♂ with ☐	✓	4			Dignities	☐	Debilities	☐	
Trine of ♀ or ♀	✓	4			In ☐ or ☐	✓	5		
Sextile of ♀ or ♀	✓	3			In the 12 th House		5		
♂ ♀ or ☐ Oriental		2			In the 6 th		4		
♀ ♀ or ☐ Occidental		2			In the 8 th		4		
North Latitude		2			In the 8 th		4		
In Term of ♀ or ♀		1			In Conjun.° of ♀ or ☐		5		
In Hayz	✓	1			In Conjun.° of ☐		3		
Sum Total of Dignities					In Opposition of ♂ or ♀		4		
Debilities to Subtracted					In the Ninth		2		
Remaining Dignities					In the Third		1		
					In Conjunction of ♀ or ☐		5		
					In Trine of ♀ or ♀		4		
					In Sextile of ♀ or ☐		3		
					In Conjunction of ☐		2		
					Not Combust		5		
					In 25 of Leo or Bore		5		



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10/18

819/21

6.40
6.47
6.54

7.40

8.33

9.22



15.51

17.27

19.15

21.07

22.54

24.41

26.28

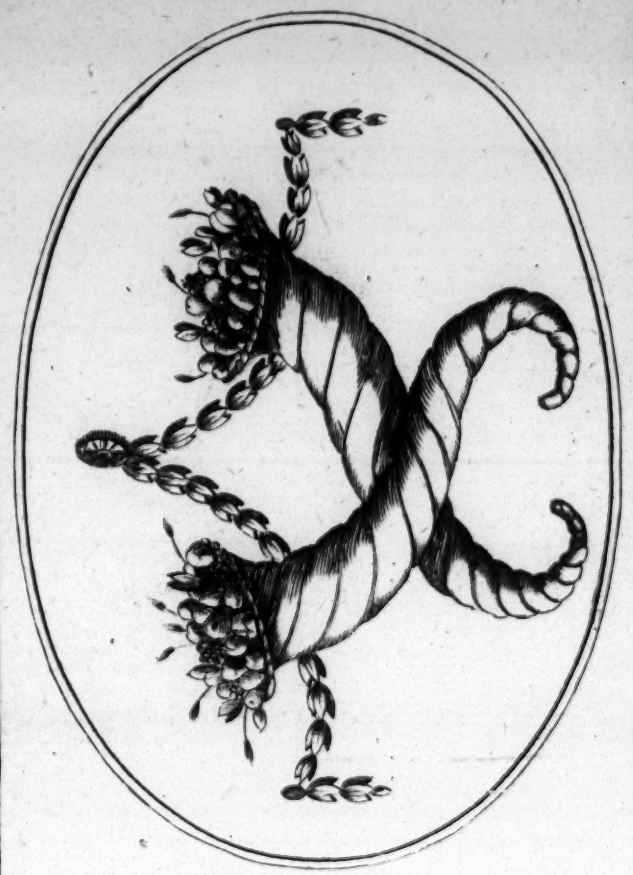
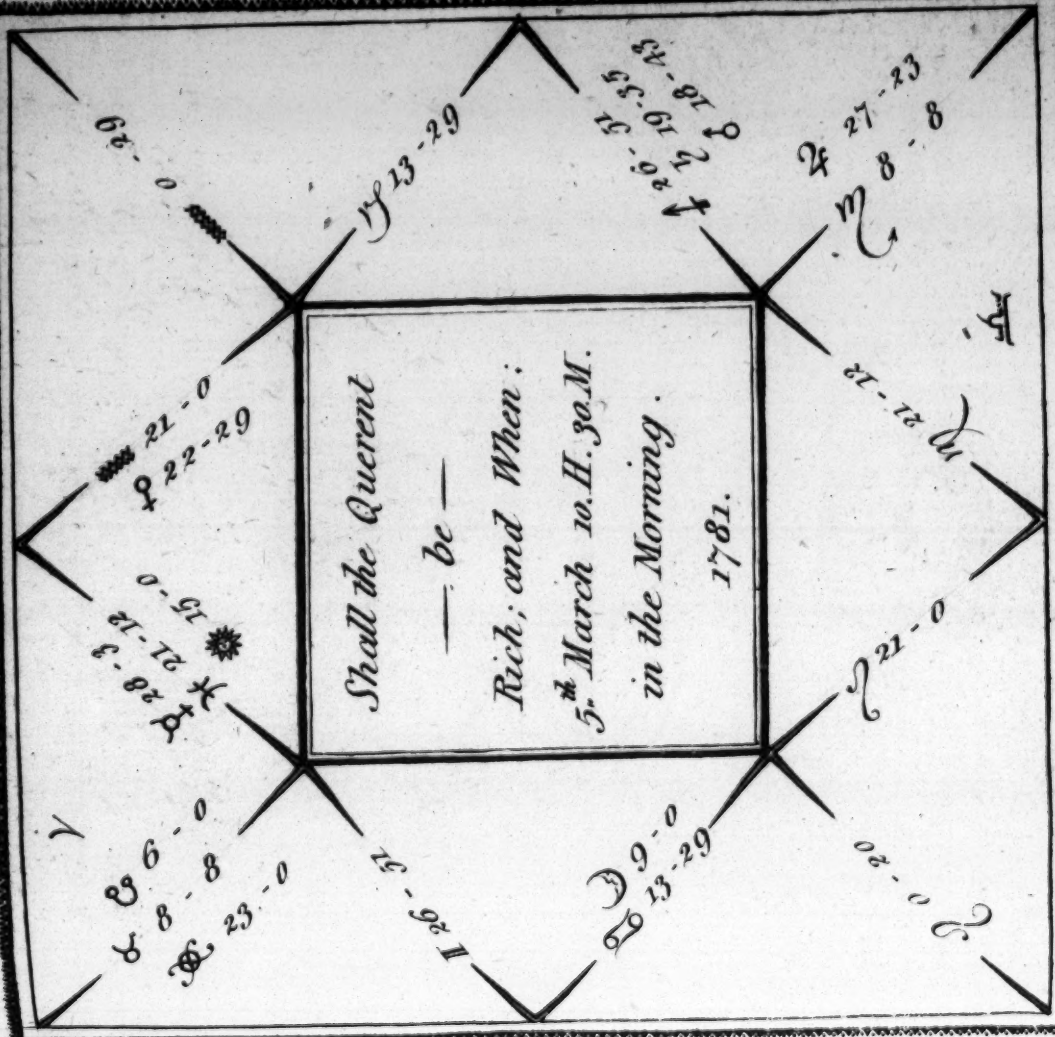
28.15

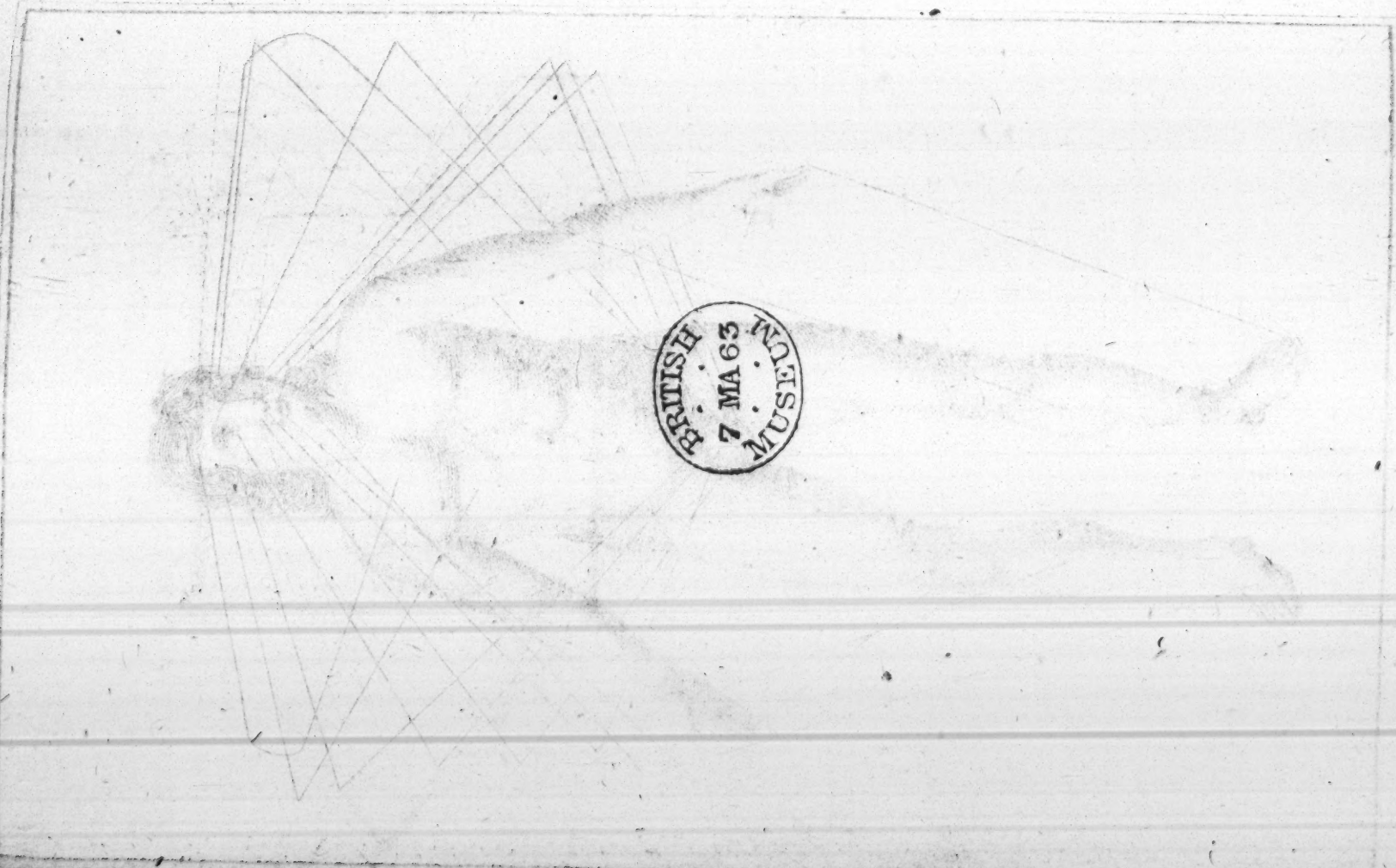
We will next give some Tables whereby the Artist may be enabled to know what Planet rules any Hour either by Day or Night. See Page 78.

A Table of Planetary Hours for every Day in the Week, beginning at Sun Rising.

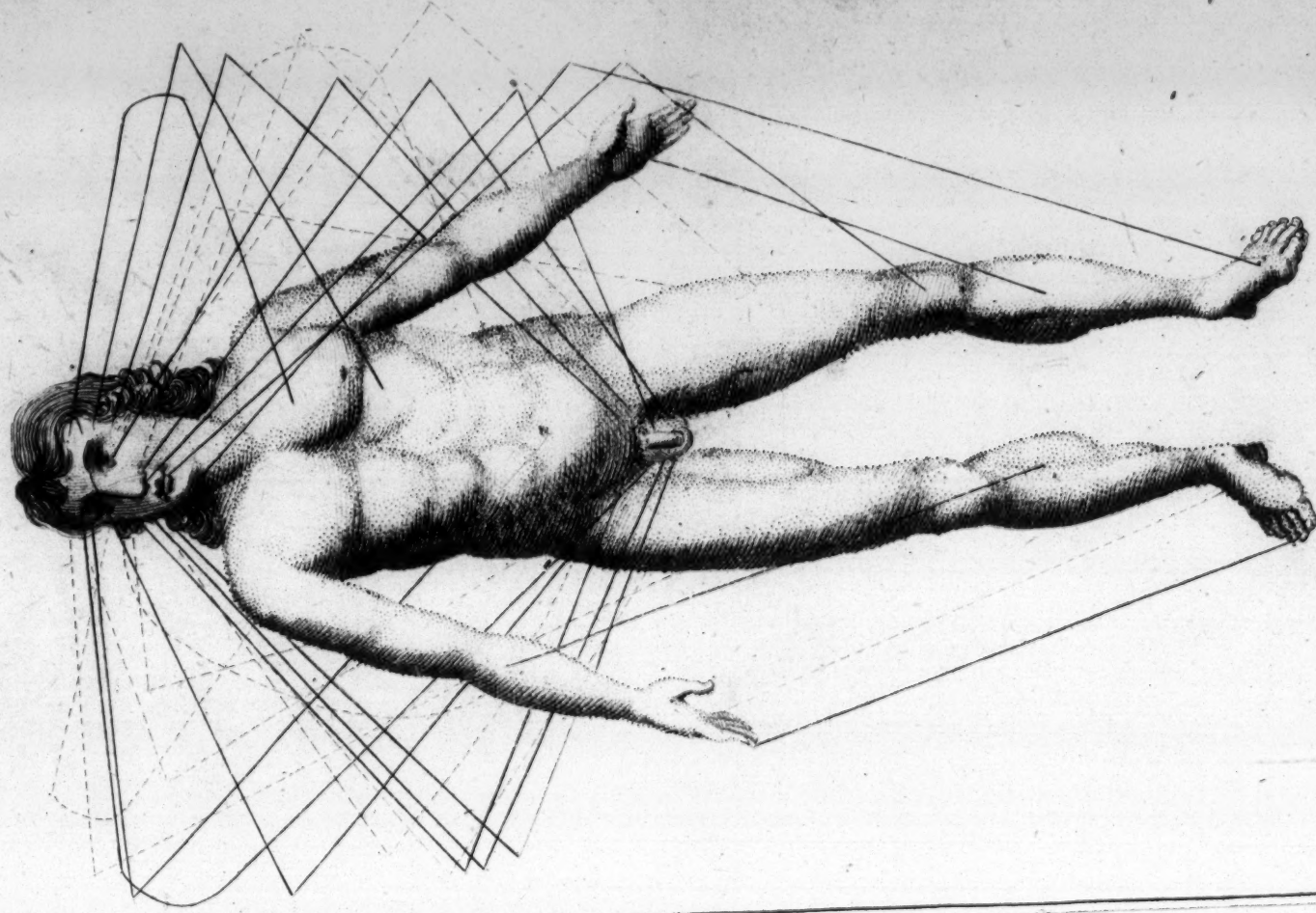
Sunday		Monday		Tuesday		Wednesday		Thursday		Friday		Saturday	
Planets	H Plan ^{ts}	H Plan ^{ts}	H Plan ^{ts}	H Plan ^{ts}	H Plan ^{ts}	H Plan ^{ts}	H Plan ^{ts}	H Plan ^{ts}	H Plan ^{ts}	H Plan ^{ts}	H Plan ^{ts}	H Plan ^{ts}	H Plan ^{ts}
☉	1	☿	1	♂	1	♂	1	♂	1	♀	1	♂	1
♀	2	♂	2	☉	2	♂	2	♂	2	♀	2	♂	2
♂	3	☉	3	♀	3	♂	3	☉	3	♂	3	☉	3
☉	4	♂	4	♂	4	♀	4	♀	4	♂	4	☉	4
♀	5	☉	5	☉	5	♂	5	♂	5	♀	5	♀	5
♂	6	☉	6	♂	6	☉	6	☉	6	♂	6	♀	6
☉	7	♂	7	♀	7	♀	7	♂	7	☉	7	☉	7
♀	8	☉	8	♂	8	♂	8	♀	8	♀	8	♂	8
♂	9	☉	9	☉	9	☉	9	♂	9	♂	9	♀	9
☉	10	♂	10	♀	10	♂	10	☉	10	☉	10	♂	10
♀	11	☉	11	♂	11	♀	11	♀	11	♀	11	☉	11
♂	12	☉	12	☉	12	♂	12	♂	12	♂	12	♀	12
☉	13	♂	13	♀	13	☉	13	☉	13	♀	13	♂	13
♀	14	☉	14	♂	14	♂	14	♀	14	☉	14	☉	14
☉	15	☉	15	♂	15	♀	15	♂	15	♀	15	♀	15
♀	16	☉	16	☉	16	☉	16	♂	16	♂	16	♂	16
♂	17	☉	17	♀	17	♂	17	☉	17	☉	17	♂	17
☉	18	♂	18	♂	18	♀	18	♀	18	♀	18	☉	18
♀	19	☉	19	☉	19	♂	19	♂	19	♂	19	♀	19
♂	20	☉	20	☉	20	☉	20	☉	20	♂	20	♀	20
☉	21	♂	21	♀	21	♀	21	♀	21	☉	21	☉	21
♀	22	☉	22	♂	22	♂	22	♂	22	♀	22	♂	22
☉	23	♂	23	☉	23	☉	23	♀	23	♀	23	♀	23
♀	24	☉	24	♂	24	♂	24	☉	24	☉	24	♂	24







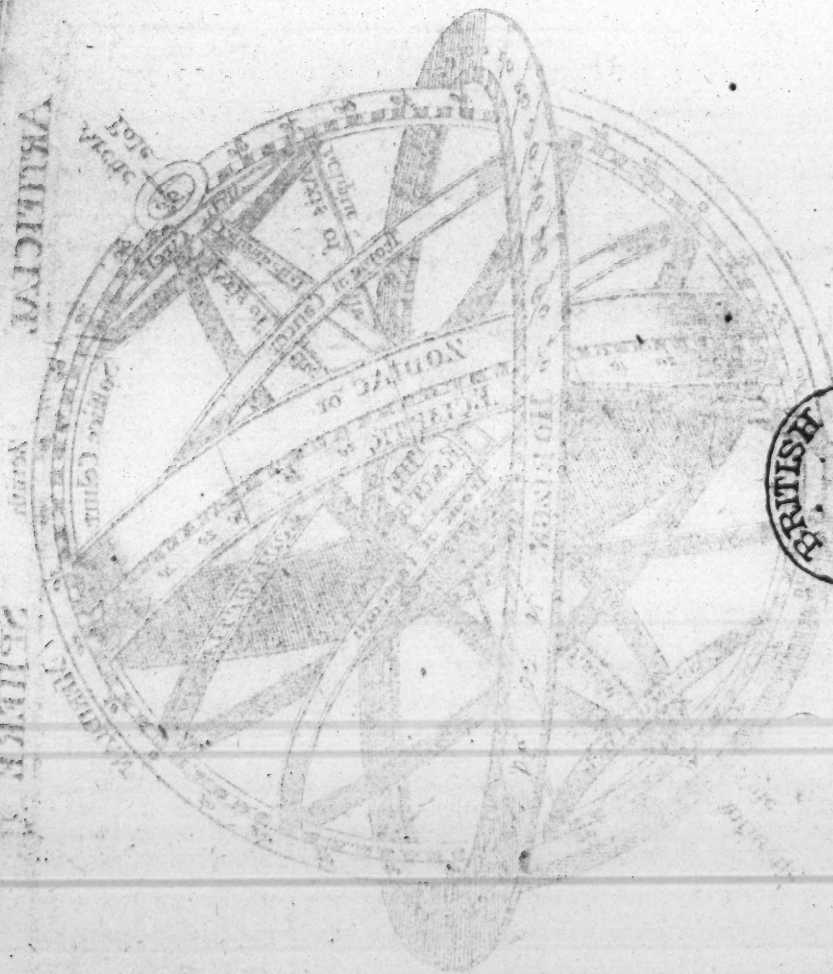
Handwritten note in cursive script, likely a library accession or inventory record, located in the bottom right corner of the page.



By this figure may be Judged, the Moles of Both Sexes, from the
 Lines in the Face answering to the parts of the Body.
 The Dotted Lines point to the Back part of the Body: the black continued lines to the front part.

ARITHMETIC

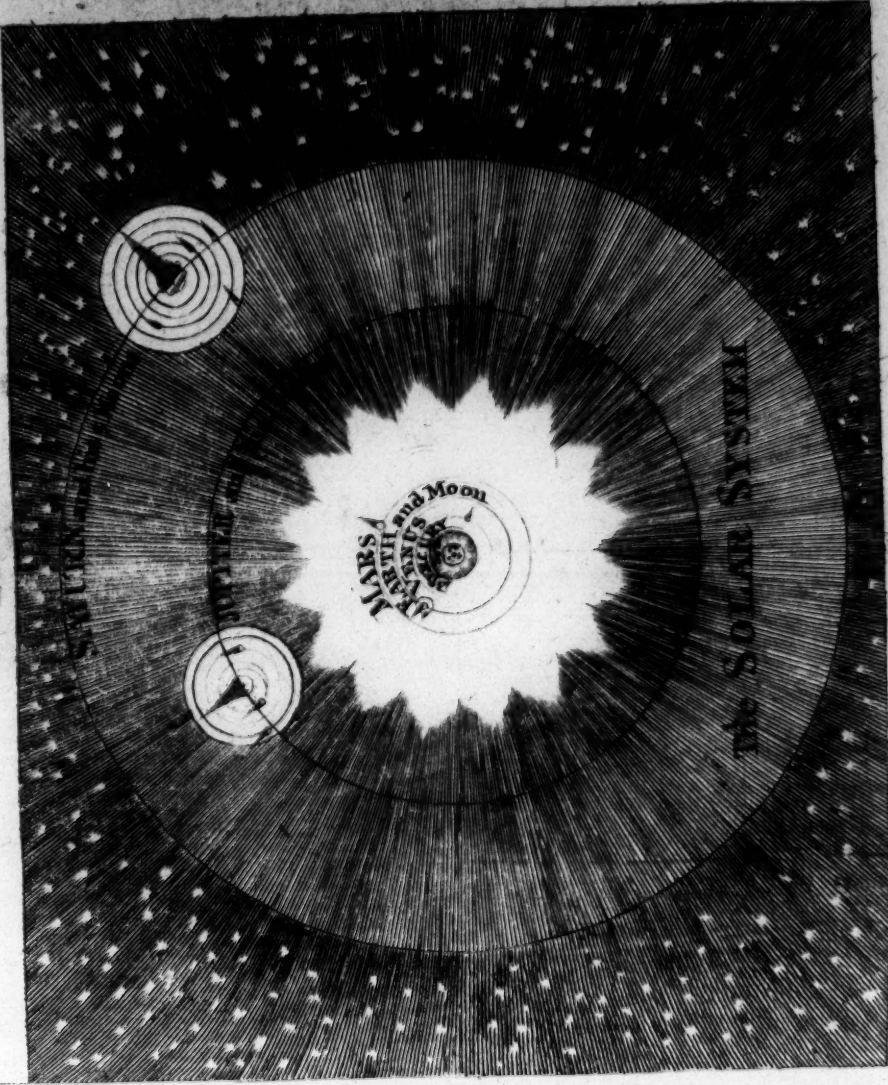
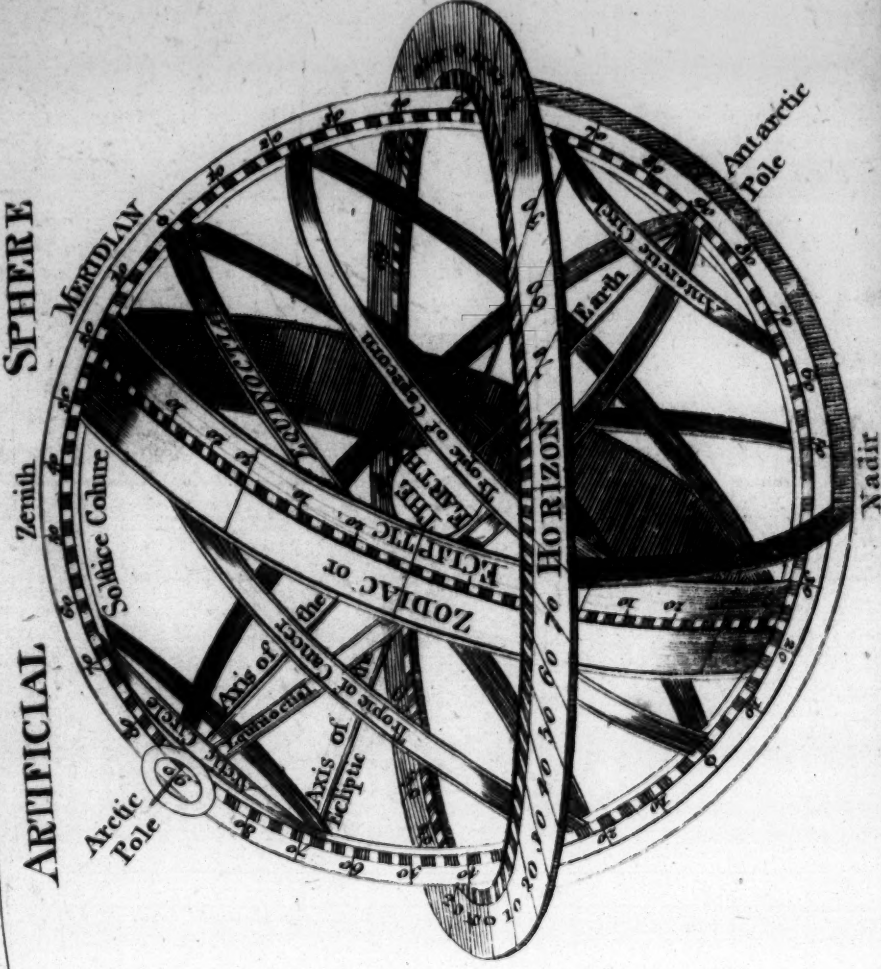
SPHERE

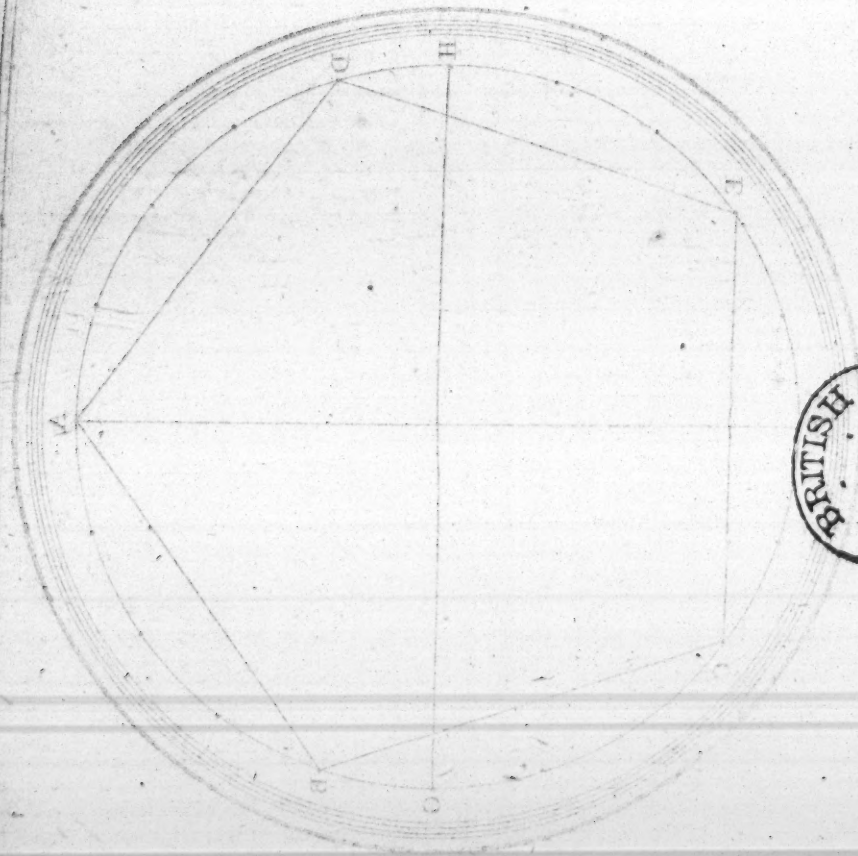


BRITISH
7 MA 63
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ARTIFICIAL SPHERE

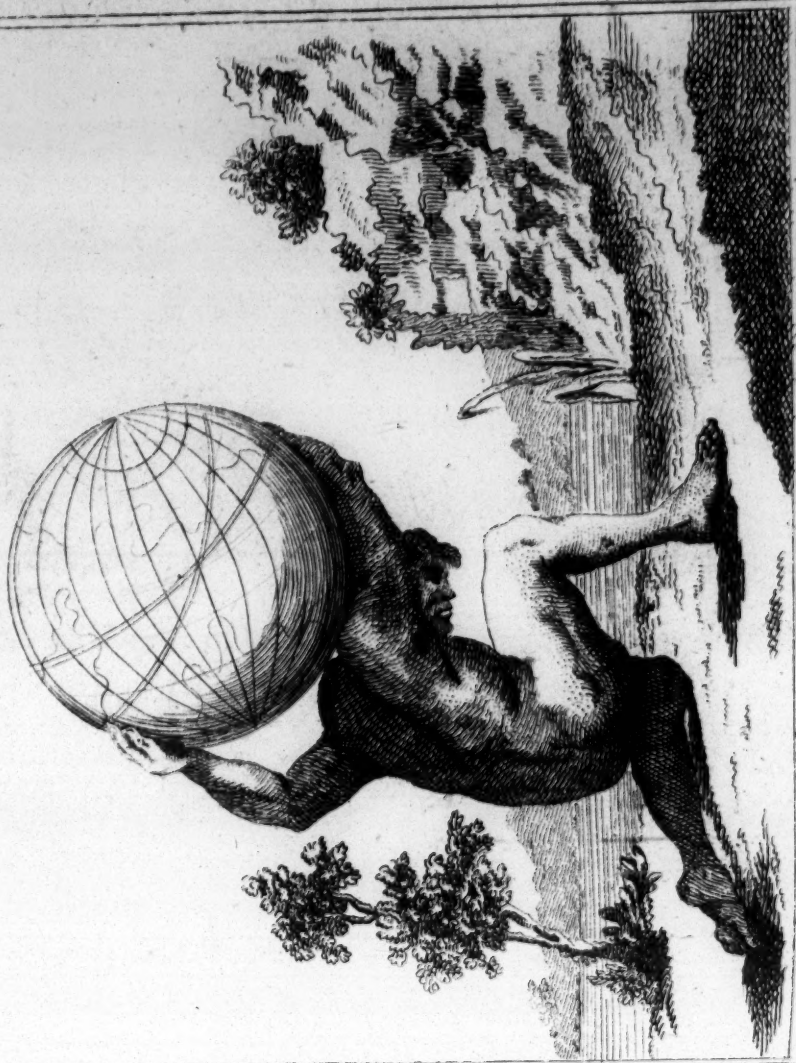
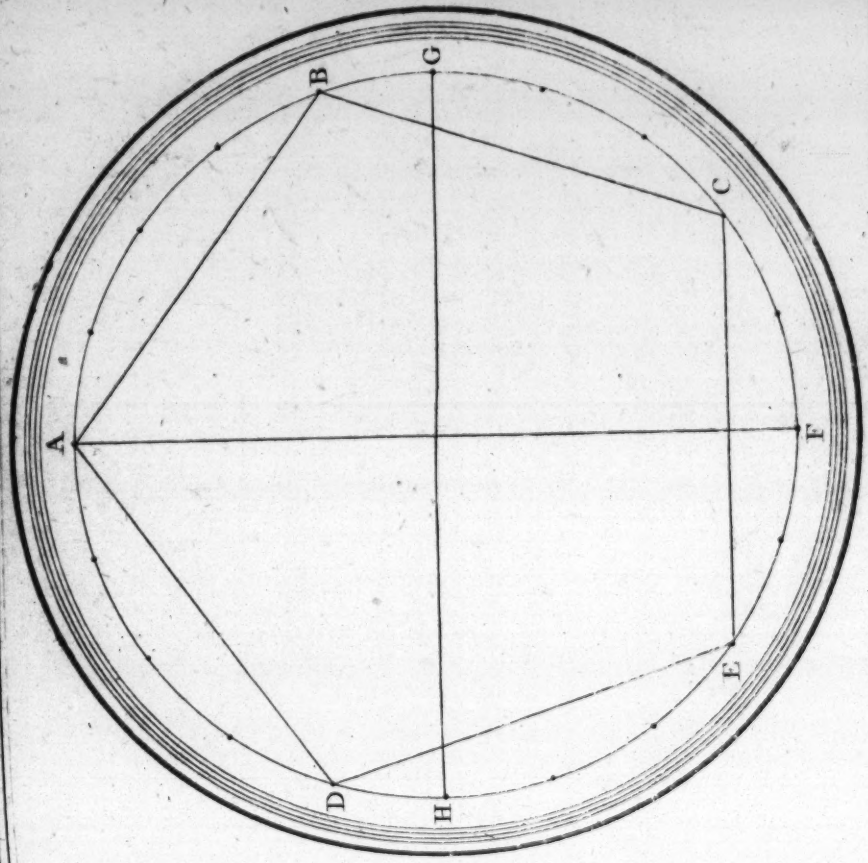


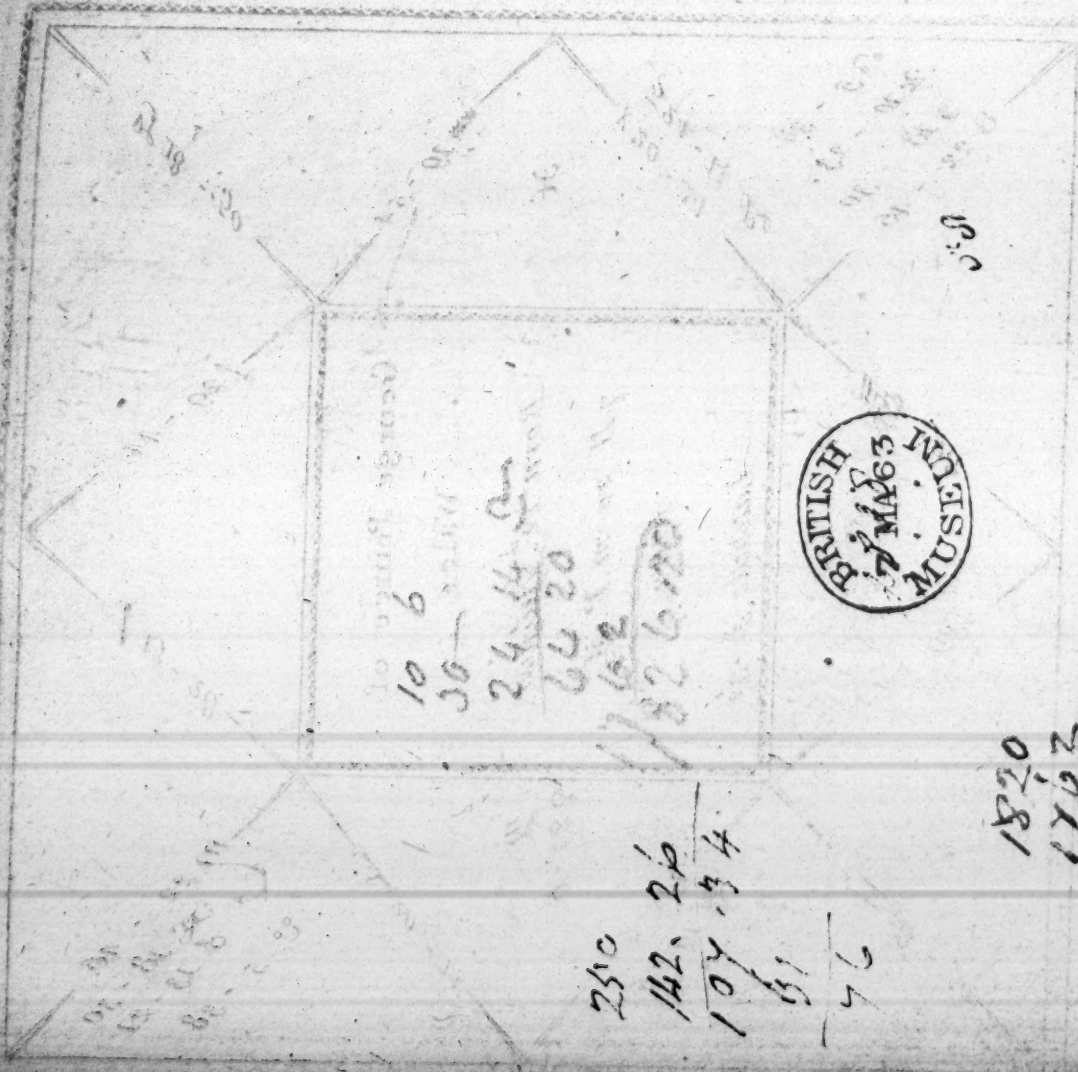


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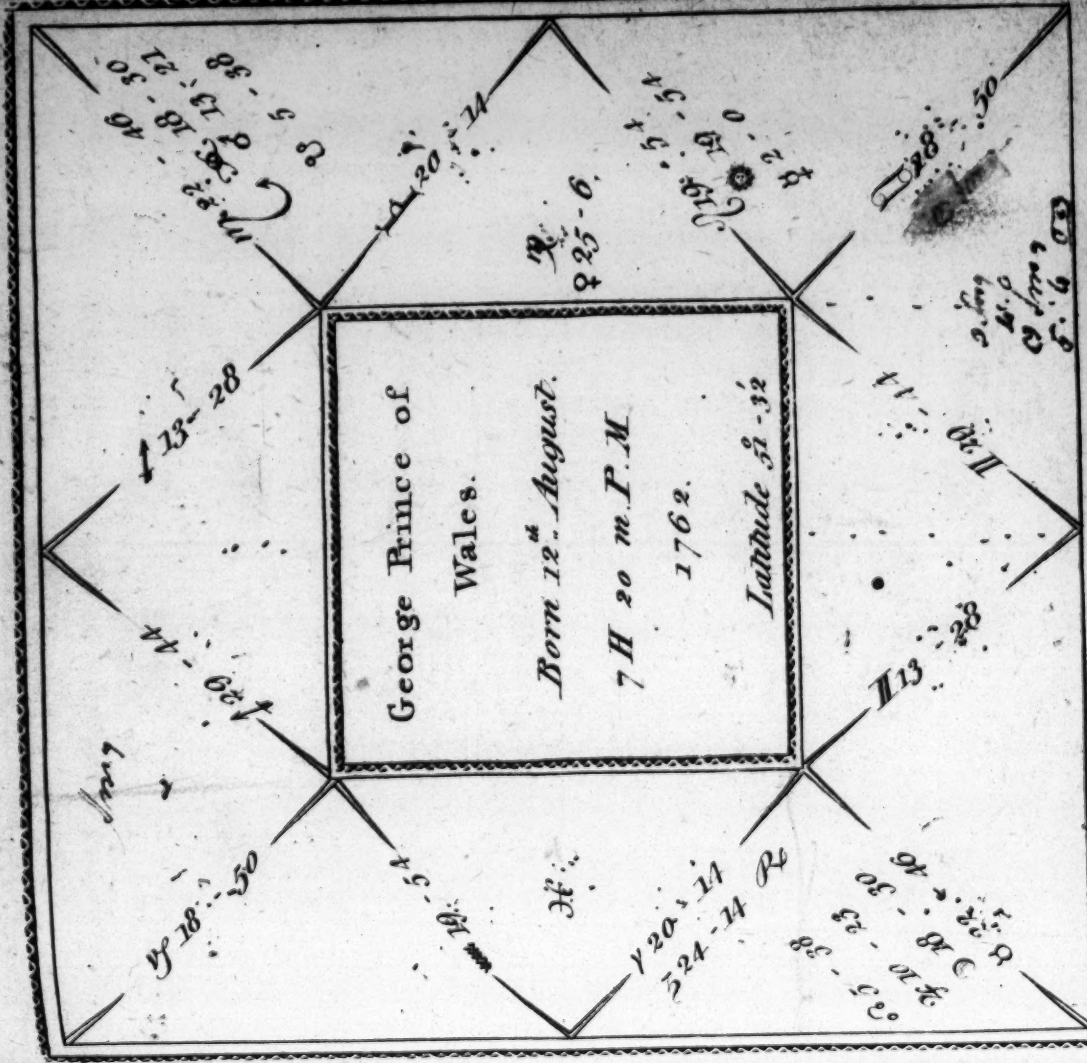
916



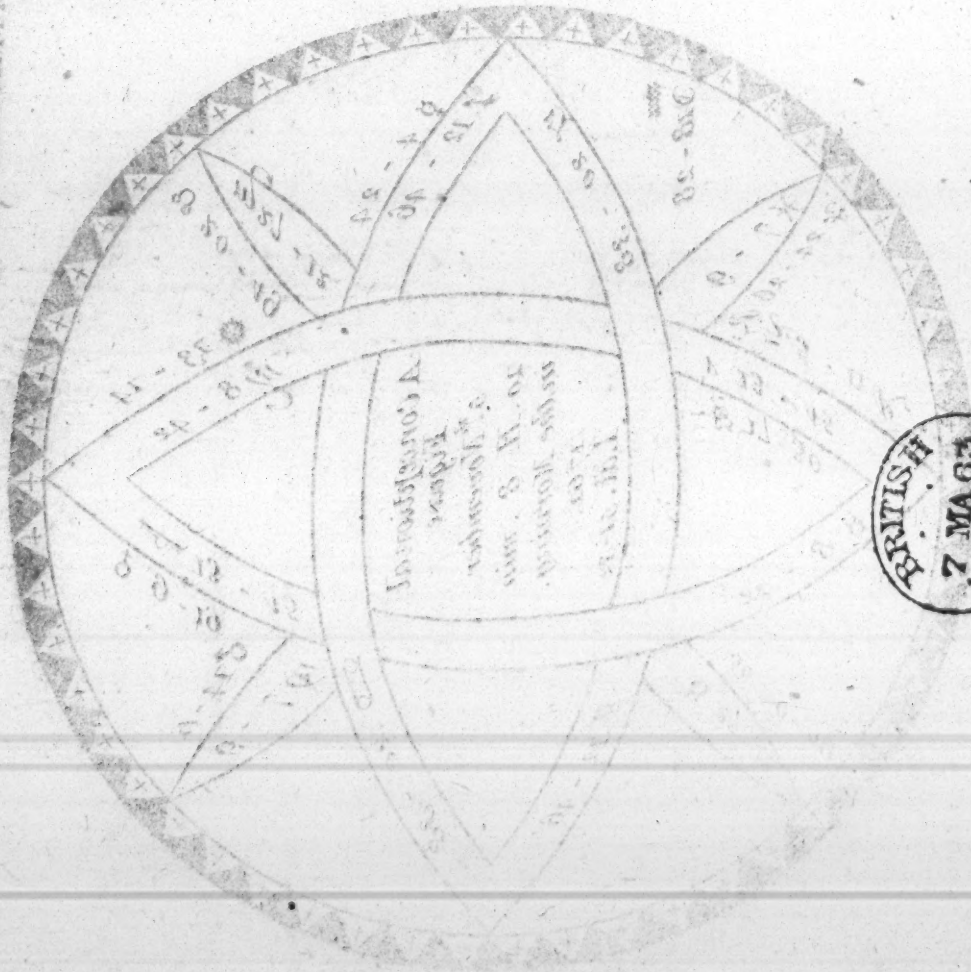


On the right of the

230



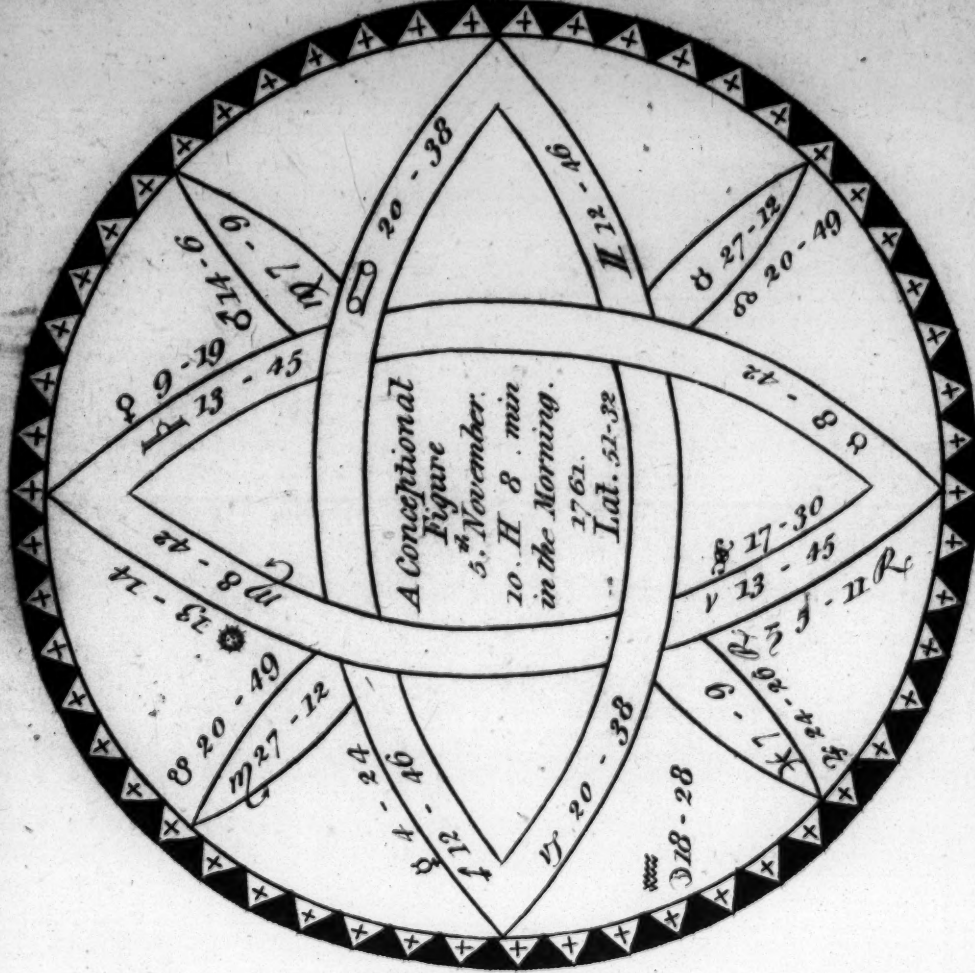
At the Birth of Christ, the Eastern Astrologers, Worshipped Jesus. Mat. Chap. 2



BRITISH
7 MA 63
MUSEUM



The personification of the subject of the engraving.



Siddr. Del.



The Annunciation of the Virgin Mary. Luke Ch. I. Verse 28.

[illegible]

To Prove the Importance of Confessions of a Sinner

A vertical strip of decorative scrollwork and floral motifs, likely a detail from a manuscript or book cover. The design features elegant, flowing lines and stylized floral elements, possibly representing a section of a larger border or a specific decorative element.



CALE.

To Prove the Temperature or Complexion of a Native.

	Hot	Cold	Dry	Moist
♂ ♀ Fiery Hot Dry Choleric.				
♂ ♀ Cold Dry Melancholic.				
♂ ♀ Hot Moist Sanguine.				
♂ ♀ Cold Moist Phlegmatic.				
♂ Oriental Cold and Moist.				
♂ Occidental Dry.				
♂ Oriental Hot and Moist.				
♂ Occidental Moist.				
♂ Oriental Hot and Dry.				
♂ Occidental Dry.				
♂ Oriental Hot and Moist.				
♂ Occidental Moist.				
♂ Oriental Hot.				
♂ Occidental Dry.				
♂ in first ☐ Hot and Moist.				
♂ from ☐ to ☐ Hot and Dry.				
♂ from ☐ to ☐ Cold and Dry.				
♂ from ☐ to ☐ Cold and Moist.				
Spring Hot and Moist.				
Summer Hot and Dry.				
Autumn Cold and Dry.				
Winter Cold and Moist.				
The Number of Testemonies.				

71-23
22-12

Agg 21



A TABLE

of Houres calculated for the Latitude of 51 Degrees
32 Minutes by Double Horary Times.

Sol in Aries

A. R.	Time from Noon H. M.	10 Hourse γ	11 Hourse D. 8 M. D. II M.	12 Hourse D. II M.	Ascendant ☊	2 Hourse M. D. 2 M. D. M.	3 Hourse D. M. D. M.
0	0	0	8 40	22 27	26 42	13 49	2 33
0	55	1	9 46	23 21	27 23	13 20	3 22
1	50	2	10 52	24 15	28 21	14 4	4 12
2	45	3	11 58	25 9	28 42	14 48	5 2
3	40	4	13 3	26 29	29 21	15 31	5 52
4	35	5	14 8	26 54	29 0	16 13	6 42
5	30	6	15 12	27 46	29 0	16 57	7 31
6	25	7	16 16	28 38	29 1	17 38	8 21
7	21	8	17 19	29 29	29 2	18 20	9 11
8	16	9	18 22	30 25	29 2	19 3	10 2
9	11	10	19 25	31 10	29 3	19 46	10 52
10	6	11	20 28	31 59	29 3	20 29	11 43
11	2	12	21 31	32 49	29 4	21 13	12 33
11	57	13	22 34	33 38	29 5	21 56	13 24
12	53	14	23 37	34 27	29 5	22 40	14 15
13	48	15	24 40	35 16	29 6	23 23	15 6
14	44	16	25 42	36 5	29 7	24 15	15 57
15	40	17	26 44	37 53	29 7	25 24	16 48
16	31	18	27 46	38 41	29 8	25 34	17 40
17	35	19	28 47	39 30	29 9	26 18	18 31
18	27	20	29 48	40 18	29 9	27 2	19 22
19	23	21	30 49	41 6	29 10	27 46	20 14
20	20	22	31 50	42 55	29 11	28 30	21 5
21	16	23	32 50	43 43	29 11	29 14	21 57
22	12	24	33 51	44 31	29 12	29 58	22 49
23	9	25	34 51	45 19	29 13	30 42	23 41
24	6	26	35 50	46 8	29 13	31 27	24 33
25	2	27	36 50	47 14	29 14	32 1	25 25
25	59	28	37 49	48 43	29 15	32 24	26 18
26	57	29	38 48	49 30	29 15	33 51	27 11
27	54	30	39 47	50 16	29 16	34 31	28 4

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115
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 1942
 148
 1942
 148



11
 30
 1942
 148
 1942
 148
 1942
 148

115
 45
 96
 100

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees
32 Minutes by double Horary Times

Sol in Taurus

A. R	Time from Noon H M	10 Houſe 8	11 Houſe D II M D	12 Houſe D III M D	Ascendant D. M	2 Houſe D IV M D	3 Houſe D V M
27	54 1	0	9 47 17	16 16	31	4 28 28	4
28	51 1	1	10 45 18	31 7	11	5 13 28	57
29	49 1	2	11 43 18	51 17	55	5 59 29	50
30	46 2	3	12 41 19	39 18	31	6 44 0	43
31	44 2	4	13 38 20	26 19	12	7 29	1 37
32	42 2	5	14 35 21	13 19	52	8 14	2 31
33	40 2	6	15 32 22	0 20	32	9 0	3 25
34	39 2	7	16 29 22	47 21	13	9 47	4 19
35	37 2	8	17 25 23	34 21	54	10 34	5 13
36	36 2	9	18 21 24	21 22	35	11 21	6 7
37	35 2	10	19 17 25	7 23	16	12 8	7 1
38	34 2	11	20 13 25	53 23	57	12 55	7 55
39	33 2	12	21 10 26	39 24	38	13 42	8 49
40	32 2	13	22 7 27	26 25	19	14 30	9 43
41	31 2	14	23 4 28	12 26	0	15 17	0 37
42	31 2	15	24 0 28	59 26	42	16 4	11 32
43	31 2	16	24 56 29	46 27	24	16 52	12 27
44	31 2	17	25 52 0	33 28	6	17 40	13 22
45	31 3	18	26 48 1	20 28	47	18 28	14 17
46	32 3	19	27 45 2	7 29	30	19 16	15 13
47	33 3	20	28 42 2	54	0	20 4	16 9
48	33 3	21	29 39 3	41	0	20 52	17 6
49	34 3	22	0 35 4	29	1	21 40	18 2
50	35 3	23	1 30 5	17	2	22 28	18 57
51	36 3	24	2 26 6	6	3	23 17	19 52
52	38 3	25	3 21 6	55	3	24 6	20 48
53	40 3	26	4 17 7	44	4	24 55	21 44
54	42 3	27	5 12 8	33	5	25 45	22 40
55	44 3	28	6 8 9	21	5	26 34	23 36
56	46 3	29	7 3 10	9	6	27 24	24 32
57	48 3	30	7 58 10	58	7	28 14	25 29

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A TABLE
Of Houses calculated for the Latitude of 51 Degrees
32 Minutes by double Horary Times.

Sol in Gemini									
A. R.	Time	10	11	12	Ascendant	2	3		
D. M.	From Noon H M	Houfe II	Houfe D 5M	Houfe D 10M	mx D M	Houfe D mx	Houfe D 2M		
57	48 3	51	7	58 10	58	7	22 28		
58	51 3	55	3	54 11	46	8	6 29		
59	54 4	0	9	49 12	35	8	50 29		
60	57 4	4	10	45 13	23	9	34 0		
62	0 4	8	11	41 14	12	10	18		
63	3 4	12	12	38 15	1	11	3		
64	6 4	16	13	34 15	51	11	47		
65	9 4	21	14	30 16	40	12	31		
66	13 4	25	15	26 17	30	13	16		
67	17 4	29	16	22 18	19	14	1		
68	21 4	33	17	18 19	9	14	46		
69	25 4	38	18	14 19	58	15	31		
70	29 4	42	19	10 20	48	16	16		
71	33 4	46	20	7 21	38	17	1		
72	38 4	51	21	3 22	28	17	46		
73	43 4	55	22	0 23	19	18	32		
74	47 4	59	22	56 24	9	19	17		
75	52 5	3	23	52 25	00	20	4		
76	57 5	8	24	47 25	51	20	49		
78	2 5	12	25	43 26	42	21	5		
79	7 5	16	26	39 27	33	22	20		
80	12 5	21	27	35 28	24	23	6		
81	17 5	25	28	31 29	14	23	51		
82	22 5	29	29	27 0	5	24	37		
83	27 5	34	0	23 0	56	25	23		
84	33 5	38	1	19 1	48	26	9		
85	38 5	43	2	15 2	40	26	55		
86	43 5	47	3	12 3	32	27	41		
87	48 5	51	4	9 4	23	28	27		
88	54 5	56	5	6 5	14	29	13		
90	0 6	0	6	3 6	4	30	0		

215
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19.9.26

22.4.33
22.4.33
19.11.33
22.6.42

21.5.37

21.10.37

17.11.37

22.6.26

26.11.37

26.11.37

26.11.37



A TABLE

*Of Houses calculated for the Latitude of 51 Degrees
32 Minutes by double Horary Times*

Sol in Cancer

A.R.	Time from Noon	10	11	12	Ascendant	2	3
D. M.	H. M.	Hourly D ^o	Hourly M ^o	Hourly D ^o	Hourly M ^o	Hourly D ^o	Hourly M ^o
90	0	0	6	3	6	4	0
91	5	1	7	0	6	56	0
92	11	2	7	58	7	48	1
93	16	3	8	55	8	41	2
94	22	4	9	52	9	33	3
95	27	5	10	48	10	25	3
96	32	6	11	45	11	17	4
97	38	7	12	42	12	9	5
98	43	8	13	39	13	2	6
99	48	9	14	36	13	54	6
100	53	10	15	33	14	46	7
101	58	11	16	30	15	37	8
103	3	12	17	27	16	28	9
104	8	13	18	24	17	20	9
105	13	14	19	21	18	12	10
106	17	15	20	18	19	4	11
107	22	16	21	15	19	55	12
108	26	17	22	12	20	46	12
109	31	18	23	9	21	37	13
110	35	19	24	6	22	28	14
111	39	20	25	3	23	19	15
112	43	21	26	0	24	9	15
113	47	22	26	57	25	0	16
114	51	23	27	54	25	51	17
115	54	24	28	51	26	41	18
116	57	25	29	48	27	32	18
118	1	26	0	45	28	23	19
119	4	27	1	42	29	14	20
120	7	28	2	39	0	4	21
121	9	29	3	35	0	55	21
122	12	30	4	32	1	46	22

A

A. J. A. B. I. E.

Office of the Secretary of the Treasury
Washington, D. C.

124-16

A. F.	Age	Sex	Color	Height	Weight	Measure	Remarks
D. M.	18	M	W	5	141	141	141
A. F.	18	M	W	5	141	141	141

1818

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A T A B L E

*Of Houses calculated for the Latitude of 51 Degrees
32 Minutes by double Horary Times*

Sol in Leo

A. R		Time		10.		11.		12.		Ascendant		2.		3.	
from Noon				House		House		House		House		House		House	
D.	M.	H.	M.	D.	M.	D.	M.	D.	M.	D.	M.	D.	M.	D.	M.
122	12	8	9	0	4	32	1	46	22	38	19	2	22	1	
123	14	8	13	1	5	28	2	36	23	22	19	51	22	57	
124	16	8	17	2	6	24	3	26	24	5	20	40	23	53	
125	18	8	21	3	7	20	4	15	24	48	21	28	24	49	
126	20	8	25	4	8	16	5	5	25	32	22	17	25	45	
127	22	8	29	5	9	12	5	54	26	16	23	6	26	40	
128	24	8	34	6	10	8	6	43	26	58	23	54	27	35	
129	25	8	38	7	11	4	7	32	27	41	24	42	28	31	
130	26	8	42	8	12	0	8	20	28	23	25	30	29	27	
131	27	8	46	9	12	56	9	8	29	6	26	18	0 1/2	22	
132	28	8	50	10	13	52	9	57	29	42	27	6	1	18	
133	28	8	54	11	14	48	10	45	0 m	30	27	54	2	14	
134	29	8	58	12	15	43	11	33	1	13	28	41	3	10	
135	29	9	2	13	16	38	12	21	1	55	29	28	4	7	
136	29	9	6	14	17	33	13	9	2	36	0 1/2	15	5	3	
137	29	9	10	15	18	28	13	57	3	18	1	2	5	59	
138	29	9	14	16	19	23	14	44	4	0	1	48	6	55	
139	28	9	18	17	20	18	15	31	4	41	2	35	7	52	
140	28	9	22	18	21	12	16	18	5	22	3	21	8	49	
141	27	9	26	19	22	6	17	6	6	4	4	8	9	46	
142	26	9	30	20	23	0	17	53	6	45	4	55	10	42	
143	25	9	34	21	23	54	18	40	7	26	5	42	11	39	
144	23	9	38	22	24	48	19	26	8	6	6	28	12	35	
145	22	9	41	23	25	42	20	11	8	47	7	14	13	31	
146	20	9	45	24	26	35	20	57	9	28	8	0 1/4	14	28	
147	18	9	49	25	27	29	21	43	10	8	8	47	15	25	
148	16	9	53	26	28	23	22	30	10	48	9	34	16	23	
149	14	9	57	27	29	17	23	16	11	29	10	22	17	21	
150	11	10	1	28	0 1/2	10	24	2	12	9	11	9	18	18	
151	9	10	5	29	1	3	24	47	12	50	11	56	19	16	
152	6	10	8	30	1	56	25	32	13	30	12	44	20	15	

35 members of the
 of the collection for the
 10. 16
 19. 20
 29 95
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A T A B L E

*Of Houſes calculated for the Latitude of 51 Degrees
32 Minutes by Double Horary Times*

Sol in Virgo									
A R	Time From Noon		10 Houſe	11 Houſe	12 Houſe	Aſſendant		2 Houſe	3 Houſe
D M	H	M	rr	D = M	D = M	M	D M	D = M	D = M
152	6	10	8	1	56	25	32	13	80
153	3	10	12	2	49	26	17	14	9
154	0	10	16	3	42	27	21	14	49
154	57	10	20	4	35	27	47	15	29
155	54	10	24	5	27	28	32	16	9
156	51	10	27	6	19	29	17	16	48
157	48	10	31	7	11	0	m	2	17
158	45	10	35	8	3	0	46	18	9
159	41	10	39	8	54	1	30	18	48
160	37	10	42	9	46	2	14	19	27
161	33	10	46	10	38	2	58	20	6
162	29	10	50	11	29	3	42	20	48
163	25	10	54	12	20	4	26	21	26
164	21	10	57	13	12	5	10	22	5
165	17	11	1	14	3	5	54	22	45
166	12	11	5	15	14	55	6	37	24
167	8	11	9	16	15	45	7	21	4
168	3	11	12	17	16	36	8	4	24
168	59	11	16	18	17	26	8	47	25
169	54	11	20	19	18	17	9	30	26
170	49	11	23	20	19	7	10	12	41
171	45	11	27	21	19	57	10	55	27
172	40	11	31	22	20	48	11	39	28
173	35	11	34	23	21	38	12	22	28
174	30	11	38	24	22	28	13	5	29
175	25	11	42	25	23	18	13	47	29
176	20	11	45	26	24	8	14	29	0
177	15	11	49	27	24	58	15	11	1
178	10	11	53	28	25	48	15	54	2
179	5	11	56	29	26	38	16	37	2
180	0	11	0	30	27	28	17	21	3

A TABLE

*Of Houses calculated for the Latitude of 51 Degrees
32 Minutes by double Horary Times*

Sol in Libra

A. R.	Time from Noon	10 House	11 House	12 House	Ascendant D.	2 House	3 House
D. M.	H. M.	°	D. M.	D. M.	D. M.	D. M.	D. M.
180	0 12	0	27 28 17	21	3	19 7	32 21
180	55 12	1	28 18 18	4	3	59 8	27 22
181	50 12	2	29 8 18	46	4	40 9	22 23
182	45 12	3	29 56 19	29	5	20 10	17 24
183	40 12	4	0 45 20	11	6	2 11	12 25
184	35 12	5	1 34 20	54	6	43 12	8 26
185	30 12	6	2 24 21	37	7	24 13	5 28
186	25 12	7	3 13 22	20	8	5 14	1 29
187	20 12	8	4 2 23	4	8	46 14	57 0
188	15 12	9	4 52 23	47	9	28 15	53 1
189	11 12	10	5 41 24	31	10	10 16	51 2
190	6 12	11	6 30 25	15	10	52 17	50 3
191	1 12	12	7 19 25	59	11	35 18	50 5
191	57 12	13	8 8 26	42	12	18 19	51 6
192	52 12	14	8 57 27	26	12	59 20	53 7
193	43 12	15	9 46 28	10	13	43 21	56 8
194	43 12	16	10 35 28	53	14	26 23	0 9
195	39 13	17	11 24 29	37	15	10 24	5 11
196	35 13	18	12 13 0	20	15	54 25	11 12
197	31 13	19	13 2 1	4	16	39 26	18 13
198	27 13	20	13 51 1	48	17	23 27	26 14
199	23 13	21	14 41 2	32	18	8 28	35 15
200	19 13	22	15 30 3	16	18	54 29	45 17
201	15 13	23	16 19 4	1	19	39 0	55 18
202	12 13	24	17 9 4	46	20	26 2	6 19
203	9 13	25	17 58 5	31	21	14 3	17 20
204	6 13	26	18 48 6	16	22	1 4	29 22
205	3 13	27	19 37 7	1	22	49 5	42 23
206	0 13	28	20 26 7	46	23	37 6	56 24
206	57 13	29	21 16 8	32	24	26 8	10 25
207	54 13	30	22 6 9	18	25	15 9	25 27

35 Minutes of speech for each speaker

TABLE

251. 34

226- 32

31



52030

45500

714

490.24

08.10.74

417.49

23.07

714

46.29

A TABLE

*Of Hourſes calculated for the Latitude of 51 Degrees
32 Minutes by double Horary Times*

Sol in Scorpio

A. R.	Time from Noon H M	10 Hourſe m	II Hourſe D M	12 Hourſe D M	Aſcendant D M	2 Hourſe D M	3 Hourſe D M
207	54 13 52	0	22 6 9	18 25 15	9 25 27	13	
208	51 13 55	1	22 56 10	5 26 5	10 42 28	30	
209	49 13 59	2	23 46 10	52 26 56	12 0 29	46	
210	46 14 3	3	24 37 11	39 27 47	13 20 1	2	
211	44 14 7	4	25 28 12	25 28 39	15 41 2	18	
212	42 14 11	5	26 19 13	12 29 30	16 4 3	35	
213	40 14 15	6	27 10 13	59 0 24	17 18 4	52	
214	39 14 19	7	28 0 14	47 1 11	18 53 6	10	
215	37 14 22	8	28 50 15	36 2 13	20 19 7	28	
216	36 14 26	9	29 40 16	26 3 10	21 47 8	47	
217	35 14 30	10	0 31 17	17 4 6	23 16 10	5	
218	34 14 34	11	1 22 18	8 5 3	24 46 11	24	
219	33 14 38	12	2 13 19	0 6 1	26 17 12	42	
220	32 14 42	13	3 4 19	51 7 0	27 49 14	0	
221	31 14 46	14	3 55 20	42 8 0	29 20 15	18	
222	31 14 50	15	4 47 21	34 9 2	3 56 16	35	
223	31 14 54	16	5 38 22	25 10 6	2 31 17	53	
224	31 14 58	17	6 29 23	17 11 9	4 6 19	11	
225	31 15 2	18	7 21 24	9 12 14	5 42 20	29	
226	32 15 6	19	8 13 25	2 13 21	7 19 21	48	
227	33 15 10	20	9 6 25	55 14 29	8 57 23	6	
228	33 15 14	21	9 58 26	49 15 37	10 37 24	24	
229	34 15 18	22	10 51 27	44 16 48	13 18 25	42	
230	35 15 22	23	11 45 28	39 17 58	14 0 27	0	
231	36 15 26	24	12 40 29	35 19 11	15 42 28	17	
232	38 15 31	25	13 34 0	32 20 27	17 24 29	35	
233	40 15 35	26	14 28 1	29 21 43	19 8 0	52	
234	42 15 39	27	15 22 2	26 23 3	20 54 2	9	
235	44 15 43	28	16 17 3	24 24 24	22 31 3	26	
236	46 15 47	29	17 12 4	23 25 47	24 18 4	43	
237	48 15 51	30	18 8 5	23 27 10	26 5 5	0	

251

220

31

50

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A

25 10 35
49 0 29 40

2 9 18

Butler 8 m 9
on 217 m 11 c
7 4 48



17 15 4
11 12 4
18 19

10 35

A TABLE

Of Houses calculated for the Latitude of 51 Degrees
32 Minutes by double Horary Times

Sol in Sagittarius

A. R.	Time from Noon	10 Hourse	11 Hourse	12 Hourse	Ascendant D.	2 Hourse	3 Hourse
D. M.	H. M.	D. M.	D. M.	D. M.	D. M.	D. M.	D. M.
237	48 15	51	18	8	27	10 26	5 6
238	51 15	55	19	4	28	37 27	51 7
239	54 16	0	20	0	26	0 6 29	38 8
240	57 16	4	20	56	29	1 37 1	26 9
242	0 16	8	21	52	32	3 11	3 15
243	3 16	12	22	48	35	4 48	5 5
244	6 16	16	23	44	38	6 27	6 56
245	9 16	21	24	41	42	8 8	8 4
246	13 16	25	25	38	47	9 52	10 37
247	17 16	29	26	35	53	11 40	12 27
248	21 16	33	27	33	16	13 30	14 16
249	25 16	38	28	31	17	15 20	16 4
250	29 16	42	29	30	18	17 19	17 51
251	33 16	46	0 1	0	19	18 19	19 37
252	38 16	51	1	29	20	21 20	21 21
253	43 16	55	2	28	21	23 30	23 4
254	47 16	59	3	28	23	25 32	24 48
255	52 17	4	4	29	24	27 44	26 31
256	57 17	8	5	30	25	28 58	28 14
258	2 17	11	6	31	26	29 17	29 57
259	7 17	16	7	33	28	31 17	31 30
260	12 17	21	8	35	29	34 7	34 1
261	17 17	25	9	37	0 55	37 0	37 2
262	22 17	30	10	39	2	17 11	38 4
263	27 17	34	11	52	3	39 14	38 15
264	33 17	38	12	45	5	2 16	39 51
265	38 17	43	13	48	6	27 19	30 11
266	43 17	47	14	52	7	53 22	5 13
267	48 17	51	15	57	9	20 24	39 14
268	54 17	56	17	2	10	49 27	20 16
270	0 18	0	18	8	12	19 30	0 17

A

43.12
 250.56
294.8

293.47
 250.29
13.18

273.17
 273.50

299.3-
 250.29
13.34



A T A B L E

*Of Houses calculated for the Latitude of 51 Degrees
32 Minutes by double Horary Times*

Sol in Capricorn

A. R.	Time From Noon	10 House	11 House	12 House	Affendant r	2 House	3 House
D. M.	H. M.	ry	D r	M D	M D	M D	D I I M
270	0 18	0	18	8 12	0	0 17	41 11 51
271	6 18	5	19	14 13	2	37 19	10 12 56
272	12 18	9	20	20 15	5	19 20	38 14 2
273	17 18	13	21	26 16	7	55 22	5 15 8
274	22 18	17	22	34 18	10	29 23	30 16 13
275	27 18	22	23	42 20	13	2 24	54 17 17
276	33 18	26	24	50 21	15	37 26	17 18 20
277	38 18	30	25	59 23	18	7 27	41 19 22
278	43 18	35	27	9 25	20	35 29	4 20 24
279	48 18	39	28	19 26	23	0 0	26 21 25
280	53 18	44	29	28 28	25	22 1	46 22 26
281	58 18	48	0	38 0	27	43 3	5 23 28
283	3 18	52	1	48 1	30	0 4	23 24 30
284	8 18	57	2	59 3	28	16 5	39 25 31
285	13 19	1	4	10 5	10	4 6	54 26 32
286	17 19	5	5	22 6	54	6 33	8 27 33
287	22 19	9	6	34 8	39	8 39	9 20 28 33
288	27 19	14	7	46 10	25	10 43	10 31 29 32
289	31 19	18	8	59 12	12	12 42	11 41 0 30
290	35 19	22	10	12 13	59	44 40	12 50 1 29
291	39 19	27	11	27 15	46	16 31	13 58 2 27
292	43 19	31	12	40 17	33	18 20	15 5 3 25
293	47 19	35	13	54 19	21	20 5	16 11 4 23
294	51 19	39	15	8 21	10	21 52	17 17 5 20
295	54 19	44	16	22 23	0	23 33	18 22 6 16
296	57 19	48	17	37 24	50	25 13	19 26 7 13
298	0 19	52	18	53 26	39	26 49	20 29 8 9
299	3 19	56	20	10 28	26	28 22	21 32 9 5
300	6 20	0	21	27 0	12	29 53	22 34 10 2
301	9 20	5	22	43 1	57	1 23	23 35 10 59
302	12 20	9	24	0 3	41	2 2	24 36 11 55

A TABLE

Of Houses calculated for the Latitude of 51 Degrees
32 Minutes by double Horary Times

Sol in Aquaries

A. R.	Time from Noon	10 House	11 House	12 House	Ascendant II	2 House		3 House	
						D	M	D	M
302	12 20	9	0	3	41	2	50	24	36
303	14 20	13	1	5	26	4	14	25	36
304	16 20	17	2	7	11	5	37	26	35
305	18 20	21	3	8	56	6	53	27	33
306	20 20	25	4	10	40	8	17	28	31
307	22 20	29	5	12	25	9	33	29	28
308	24 20	34	6	14	10	10	49	0	24
309	25 20	38	7	15	54	12	3	1	20
310	26 20	42	8	17	37	13	14	2	16
311	27 20	46	9	19	22	14	24	3	11
312	27 20	50	10	21	4	15	32	4	5
313	28 20	54	11	22	45	16	40	4	58
314	29 20	58	12	24	24	17	46	5	51
315	29 21	2	13	26	2	18	53	6	43
316	29 21	6	14	27	38	19	56	7	35
317	29 21	10	15	29	13	20	58	8	27
318	29 21	14	16	0	37	22	0	9	18
319	28 21	18	17	0	2	23	0	10	9
320	27 21	22	18	3	42	24	0	11	0
321	26 21	26	19	5	11	24	58	11	50
322	25 21	30	20	6	40	25	55	12	40
323	24 21	34	21	8	8	26	51	13	29
324	23 21	38	22	9	35	27	47	14	18
325	21 21	41	23	11	1	28	41	15	6
326	20 21	45	24	12	26	29	36	15	54
327	18 21	49	25	13	50	0	29	16	43
328	16 21	53	26	15	13	1	22	17	31
329	14 21	57	27	16	35	2	14	18	20
330	11 22	1	28	17	56	3	5	19	8
331	9 22	5	29	19	16	3	56	19	56
332	6 22	8	30	20	34	4	45	20	44

A TABLE.

*Of Houses calculated for the Latitude of 51 Degrees
32 Minutes, by double Horary Times.*

Sol in Pisces							
A. R.	Time	10	11	12	Ascendant	2	3
D. M.	from Noon H M	Hour H	Hour D M	Hour D M	D M	D M	Hour D M
332	6 22	8	2 47	20 34	4 45	20 44	7 54
333	3 22	12	4 3	21 50	5 35	21 41	8 43
334	0 22	16	5 19	23 5	6 23	22 17	9 33
334	57 22	20	6 35	24 18	7 12	23 2	10 23
335	54 22	24	7 51	25 30	8 0	23 47	11 13
336	51 22	27	9 6	26 42	8 48	24 31	12 2
337	48 22	31	10 21	27 53	9 35	25 15	12 51
338	45 22	35	11 36	29 3	10 22	26 0	13 41
339	41 22	39	12 51	0 11	12 11	7 26	45 14 30
340	37 22	42	14 6	1 20	11 52	27 30	15 19
341	33 22	46	15 20	2 27	12 37	28 14	16 8
342	29 22	50	16 33	3 33	13 23	28 58	16 57
343	25 22	54	17 45	4 39	14 7	29 42	17 46
344	21 22	57	18 57	5 44	14 54	0 25	18 35
345	17 23	1	20 9	6 48	15 35	1 9	19 25
346	12 23	5	21 21	7 51	16 17	1 52	20 14
347	8 23	8	22 32	8 54	17 1	2 36	21 3
348	3 23	12	23 43	9 56	17 44	3 19	21 52
348	59 23	16	24 54	10 58	18 26	4 2	22 41
349	54 23	20	26 5	11 59	19 9	4 46	23 30
350	49 23	23	27 16	13 0	19 52	5 30	24 19
351	45 23	27	28 26	14 0	20 33	6 14	25 8
352	40 23	31	29 36	15 0	21 15	6 58	25 58
353	35 23	34	0 45	15 59	21 56	7 42	26 47
354	30 23	38	1 54	16 58	22 37	8 26	27 36
355	25 23	42	3 2	17 56	23 18	9 10	28 26
356	20 23	45	4 10	18 52	23 59	9 54	29 15
357	15 23	49	5 18	19 47	24 30	10 38	0 4
358	10 23	53	6 26	20 40	25 21	11 22	0 53
359	5 23	56	7 33	21 34	26 2	12 5	1 43
360	0 24	0	8 40	22 27	26 42	12 49	2 33



3

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22

